SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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Our Youth.

FOR fifty cents the new paper, *Our Youth*, will be sent *weekly* from July 1 to the close of the year, December 1.

Why will not Sunday-school teachers' meetings order *Our Youth* for the rest of the year for the young people?

Once tried, *Our Youth* will not be given up. It is a peerless weekly for young people.

Give it a fair trial.

The Fourth Again.

IT is again here, the Fourth with its bells, its cannon, its flags, its fire-works, and all its noisy, showy patriotism. Is our duty to Young America discharged when we give it a piece of money for lemonade and torpedoes, and bid it hurrah for the flag? Under all the froth of this ebullition of fun and sentiment is there not a solid opportunity for a good work in behalf of one's country? Beneath all this display be assured there is some rock on which we can build a serviceable structure. Here is an opportunity to show to a boy or a girl that our government is representative. In a republic a burden of responsibility rests on every individual. Good government necessitates good citizenship. In a monarchy the good citizen may come after a worthy king, but in a republic the good citizen must precede the president if he be worthy. Right laws at Washington rest on honesty, sobriety, purity, reverence in city avenues and country corners. Whether there be righteous law-makers at the metropolitan center will be in part determined by the right character formed in your Sunday-school class or your home. This is your work. Don't dwarf it. Don't label Sunday-school teaching as "trivial." Don't describe a small homily about the Fourth to your boys or girls as a really small thing. There is a magnificent light-house tower on an ocean reef. Men sailing safely past the ocean reef may praise the man who carried the tower so high, and then that other man who devised the splendid ball of flame on top. There was a humble workman, though, who one day bent over the surf-washed reef, and laid some humble foundation-stones. On his honest, lowly work, down out of sight, are based the steadfastness of the magnificent tower, and the utility of the shining lantern.

Sun-struck Sunday-Schools.

CASES of sun-stroke are very common in our great cities. Every summer strong men are stricken down by the heat, and require very careful medical treatment to bring them round again. In many instances they never do fully recover, but feel the effects of the attack for years after, especially whenever the weather becomes warm.

There are many city Sunday-schools in the same condition. As soon as the fierce heats of July come they begin to wilt, and when the sultry days of August make the city pavements, side-walks, and brick walls like a steam-box, giving out moistened, enervating heat, and relaxing all the vital forces of poor sweltering humanity, they succumb to the drooping influences, and for awhile are seen no more. Then, when the cool autumnal winds bring relief, they show signs of life, but it sometimes takes two or three months for complete recuperation.

Some schools are closed in July and August because it is said that the teachers and scholars are all out of town. We question if that is ever true of any school. We think there must always be enough left to make one class, and that one class is worth having the school open. We have heard of schools where there were enough scholars at home to make

a dozen classes, and enough teachers to teach them, but the school is closed nevertheless, and for a month or two God's word is not taught.

We know of some churches, however, where the school is never closed; where every Sunday, in winter or in summer, the doors are open, and a school session held—the Bible studied, and God worshiped. St. John's, Brooklyn, is a notable example of this. We have been there on some of the most miserably hot, wilting days of August, and have always found somebody ready to teach and somebody waiting to be taught. There are other schools of a like character, and there might easily be more. Brethren, don't let your schools get sunstruck. They may never get over it.

The Slaughter of the Innocents.

We have long since given up being astonished at any of the freaks of fashion. The most ludicrous pictures one can gaze upon are the fashion plates of former generations. The fashions of the present time will be just as much laughed at when our grandchildren see them in the pictures of to-day. Indeed some of us cannot help laughing at them occasionally even now.

There is one fashion, however, which does not provoke laughter, but sadness; and the coming generations will look on it with astonishment and incredulity. It is hard to understand how women, who are always said to be tender-hearted, and easily moved to pity, can consent to a fashion which involves cruelty and slaughter. Great, indeed, must be the power of fashion when it can overcome the tender emotions of a woman's heart and cause her to condone the needless killing of some of the most beautiful of God's creatures.

We need hardly say we refer to the monstrous bird-butchery which has been going on for years in order that the bonnets of the women may have the gayly colored wings and heads of the slaughtered innocents perched upon them. We recoil with horror from the savage who ornaments his belt with the scalps of slain enemies; but here are the scalps of some of the best friends of humanity exposed to view as ornaments.

To such an extent has this slaughter reached that the number of birds thus killed during the last few years is said to reach millions. It is further asserted by those in a position to know that, unless the fashion changes, our choicest and most beautiful song-birds will become exterminated; and that even were the slaughter to cease at once it would be several years before these birds would be as numerous as they were a few years ago.

Cannot our Sunday-school teachers do something to change this barbarous fashion? Precept and example from them would no doubt be followed by good results. To our seeming there is more beauty in a plain old-fashioned Quaker bonnet than in a bonnet with a dead bird stuck on it. We do not, however, wish to set up as a judge of fashion, but we do want to preach a lesson of humanity. Spare the birds! sisters, spare the birds!

Methodism in the Lessons of the Third Quarter.

BY D. A. WHEDON, D.D.

Let us still keep in mind the statement made in April that "St. John's gospel is peculiarly a narrative of God incarnate in man." The twofold nature of Christ is constantly before us in the lessons of the quarter. This is especially true in the accounts of the two great miracles in Lessons I and IV. In one, an organic defect in the eye of a man born blind was remedied. The case was fully sifted at the time, and it was beyond dtspute that the like had never been known before. The other is the resurrection of Lazarus, four days dead. (1.) Both are historic facts, well attested, and incapable of dispute. (2.) Both required creative power, and prove him who wrought them to be God. (3.) They were "signs," so intended, and so confessed. (4.) They are utterly confounding to all skepticism, and to all our modern sham miracle-mongers as well. In the rapidly shifting currents of thought at the present day, we do well to keep to the old ground of miracles as an important branch of Christian evidences.

Never forgetting the relation of our Lord's earthly life and sacrificial death to the divine government, Methodism has always been bold of speech respecting the tender, pitying lovingness of his nature. It has made this, rather than the divine sovereignty, the central point of its teaching, though it insists upon the latter. It has cherished better thoughts of God and Christ than were once prevalent. Accepting Christ as the universal Saviour, it rejects all theories which convey hard thoughts of him, and proclaims his love infinite and his mercy boundless. It does this without qualification or mental reservation, and without any doctrine that amounts to a nullification. All this beautifully accords with the lessons of this quarter. They are very rich in exhibitions of the deep and wonderful tenderness of Christ, appearing sometimes as the outpouring of the infinite heart of God, and again as the melting of his great human soul, and yet again as the yearning of the one Christ, God and man, to bless. So in Lesson II he is the Good Shepherd, who lays down his life for the sheep; in IV, which one can hardly read without tears, he groans and weeps for the sorrows of others; in VI, "troubled" by his view of human sin, he exults in the coming cross; in VII he washes his disciples' feet; and, to crown the whole, in IX to XII are counsels, promises, petitions, and expressions of love that only he could have uttered.

Methodism holds "the resurrection of the body," meaning the body that dies. The resurrection of Lazarus (Lesson IV) confirms it. The difference between it and "the general resurrection at the last

day" (*Burial Service*), is that in the latter the risen body will be made incorruptible and immortal, which was not the case with the body of Lazarus. Nevertheless, it was a true resurrection, an *anastasis;* and Jesus in speaking of it used the very word which he employed in predicting his own resurrection. The difference mentioned has, then, no significance as to the point in hand.

Human life is probationary, as appears in Lesson VI, meaning that this life is a period of preparation for another, so that our future state will be determined by our course in this world. Methodism utters an unceasing cry to every man, saint and sinner alike, warning him to believe and obey God to-day, and pointing to the heaven above and the hell beneath as objects of choice and action to-day. It teaches that probation is without exception limited to the present life; that it may in some cases terminate before life ends; that to every responsible human being is given in this life a full and sufficient probation; and that irresponsibles, as infants and idiots, are non-probationers. It therefore cannot accept either the theory of Restorationism, or the *post-mortem* probation of the so-called new theology.

Our Lord's high-priestly prayer in Lesson XII pleads for the oneness, first, of his apostles, and, secondly, of all believers. The oneness prayed for is spiritual, not organic. Connect with this the many folds, one flock, one Shepherd, of Lesson II. It thus appears that the true disciples of our Lord constitute one spiritual body of which he is the Head, while they may be gathered into many separate organizations. All Methodists confess a faith in this spiritual Holy Catholic Church, and at the same time they believe in the providential variety of visible Churches. They desire the spiritual unity of all Christians, and are in love and charity with them. At the same time, there is no good reason why the Methodists of the United States should not be organically one, and there are many reasons why they should.

Scripture Interpretation.

Second Paper.

BY REV. MILTON S. TERRY, D.D.

THE Scriptures of the Old and New Testaments abound in the figures of speech common to all cultivated languages. Sir William Jones once wrote on a blank leaf of his Bible: "I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written." Besides the common figures of speech we find in Scripture many parables and allegories, two fables (Judges 9. 7-20, and 2 Kings 14. 9), several riddles (like Judges 14. 14, and Rev. 13. 18), numerous enigmatical expressions, and a great variety of types and symbols. To explain all these demands great care, and the judicious application of sound principles.

It would be quite impracticable to lay down specific rules for determining when language is figurative and when to be understood literally. The reader's common sense and rational judgment must usually determine such a question. Some degree of literary culture is essential, and attention must be paid to the general character and style of the particular book, to the plan and purpose of the author, and to the context and scope of the passage to be explained.

The parables of the New Testament occupy a province by themselves, and are a most precious part of the divine revelation of Christ. Our Lord himself gave a formal interpretation of two of his parables, those of the Sower and of the Tares, probably the first two he uttered, and his method of explanation should guide us in the explanation of all parables. In explaining the parable of the Sower, Jesus attached significance to the seed sown, the way-side and the birds, the rocky places, the thorns, and the good ground. But he gave no prominence to the sower, or his "going forth to sow." In the second parable, however, he gave prominence to the sower, and set against him in sharp contrast the enemy who sowed tares. He also explained the field, the good seed and the tares, the harvest and the reapers, the burning of the tares and the garnering of the wheat. But he did not notice the men who slept, nor the sleeping, nor the springing up of the blades of wheat, nor their bearing fruit, nor the servants of the householder and the questions they asked. Hence we infer that these were incidental parts of the picture, necessary to fill up the outline, but not designed to have any prominence in the interpretation. Therefore any expositor who should set out to show a special meaning in these incidental details would be likely to obscure and confuse the principal lessons which Jesus designed to teach. A very important rule of exegesis should therefore be drawn from the example of Jesus, namely: *Make prominent the great lessons;* study the main thought, and lay no special stress on those words and allusions which do not serve to enhance the leading purpose of the parable.

The same principle is, if possible, more important in the interpretation of allegories. The temptation has generally been for the expositor to seek special meanings in every word, and feel his work a failure unless his ingenuity proved competent for such a task. The result has often been that the great central lesson has been covered up, and hidden by a vast amount of minute images, that tended to confuse the mind rather than illustrate the Scripture. But especially damaging is such seeking of recondite meanings in explaining the various types and symbols of the Bible. The grand lesson of the royal and everlasting priesthood of Christ is impressively set forth by the portraiture of Melchizedek in the seventh chapter of Hebrews. But when one goes beyond the three or four points of analogy between Melchizedek and Christ which the sacred writer emphasizes, and lugs in a multitude of minor details, real or imaginary, which do not help to strengthen the main thought, he does more harm than good. On the

same general principles we condemn the habit of trying to find types of Christ in all Old Testament characters. Abel, devout though he was, and speaking yet though dead, is no proper type of Christ, as some would have us think. The same may be said of Gideon and Jephthah and Samson, who were notable examples of faith, but not types of the Lord Jesus.

The symbols of the prophetic books have furnished an inviting field for fanciful writers, and yet no portions of Scripture require more caution and sobriety in their exposition. How preposterous the attempt to seek some special doctrines in the description of the Son of man as given in Revelation 1. 13-15, by assuming that his head, his hair, his eyes, feet, and voice, his robe and his girdle, have each a particular significance to be brought out by the interpreter! These are but incidental features, designed to furnish an impressive conception of the glorious person of Christ, and the sublime and profound impression is broken the moment we lose sight of the splendid image as a whole, and turn aside to seek mystical meanings in the several parts.

In the interpretation of symbols, as in parables, we do well to follow carefully the analogy of explanations which the sacred writers themselves have furnished. For example, Daniel's visions of the great beasts, in the seventh and eighth chapters of his prophecy, are, in their chief points, explained in those same chapters. Those inspired explanations should guide us in the study of other symbols, just as Jesus's explanation of his first parables suggest principles which should guide us in the study of all parables. Three things should always be kept in view: (1) the position and circumstances of the writer; (2) the scope and context of each particular symbol; and (3) the analogy and import of similar symbols and figures elsewhere used. The images should be studied in the broader outlines, and not confused by overmuch attention to incidental features.

By a sober and consistent use of these general principles, we believe all the figurative and symbolical portions of the Holy Scriptures may be profitably studied by any person of average intelligence. Some difficult passages will always try the patience and skill of the most learned and accomplished; but even these parts, as well as all the rest of the inspired volume, may be found profitable for instruction in righteousness.

The Temperance Lessons for 1887.

BY REV. J. L. HURLBUT, D.D.

SPEAKING as an individual, and not in any editorial capacity, I desire to offer a few objections to the plan of Temperance Lessons proposed by the International Lesson Committee for the year 1887, and to be pursued during the coming seven years. That plan requires a Temperance Lesson, to be taken not in the order where such portions of Scripture adapted to the purpose would bring it, but arbitrarily at the end of each quarter. Something might be said concerning the method by which the lessons were urged upon and rushed through the Louisville Convention, but my aim is simply to state some of the evils of the plan, as already shown in the Temperance Lessons for 1887.

1. It violates the fundamental idea of the International Lesson System, which is the study of the Bible in consecutive and systematic order. Once in three months we are now called upon to turn aside from the biblical arrangement, and to take selections out of their logical or chronological order. While studying about Jacob, we are required to go back seven hundred years to the times of Noah; and in the middle of Matthew is interjected a lesson from Romans.

2. It requires the selection of some portions of Scripture which are not suitable for class study. Of course all Scripture is inspired; but not all of Scripture is adapted for study in the Sunday-school. Would any committee have chosen the chapter which tells of Noah's nakedness and Ham's wickedness if it had not been made necessary by the requirement of a quarterly Temperance Lesson?

3. It requires the omission of good lessons from the places where they belong, in order to use them as Temperance Lessons where they do not belong. We cannot have a lesson about Jeremiah and the Rechabites or Daniel in Babylon, because they must be used out of their place. The lesson on Nadab and Abihu is a good selection, but it must be perverted very far from its meaning if temperance is to be made its most prominent teaching. The lesson for Sept. 25, 1887 (Rom. 13. 8-14), contains but one line on temperance, but twenty-five lines on equally important subjects.

4. It introduces an element of confusion into Sunday-school work. For the last Sunday of each quarter (except the last quarter), *three* lessons are provided, Missionary, Temperance, and Review. Which of these three shall be expounded in the Notes, printed in the lesson leaves, and used in the school? The publishers will not give room for all three in the lesson helps, and in the school some classes may choose Temperance, others Missionary, and still others the Review. Would it not have been better to plan for uniformity instead of disorder?

5. In its practical working, the Quarterly Temperance Lesson will not result in more, but in less, teaching of temperance in the Sunday-school. The teacher who desires to teach total abstinence will always find it in the regular course. For instance, the first quarter of 1886 contained several lessons which will undoubtedly be omitted from the regular course, and given for Temperance Lessons. Now, it is a fact that two thirds of the Sunday schools do not desire a special lesson on the last Sunday of the quarter, but use the day for review, general exercises, missionary meetings, etc. I venture the prediction that not more than one third of the schools will use the appointed Temperance Lessons, and hence will fail to have as much teaching on the subject as formerly.

The International Lesson Committee has taken a step backward. Let it reverse its action, and for 1888 and the succeeding years teach temperance where it naturally comes, in the proper order of the lessons.

To a New Teacher.

BY LELIA WATERHOUSE.

When you were appointed to teach that class of boys and girls it made you faint. The responsibility and your unfitness rushed over you and made your heart flutter.

It will be well for you to constantly feel the need of walking "softly" before the Lord, for in your class you are shaping or *mis*-shaping eternal characters.

You are chiseling at random and marring the angel in the marble; or, shaping demons; or, by neglect, leaving unchiseled that which you should have rounded into marvelous beauty; or, Sabbath after Sabbath, with God-given patience, you are cutting and chiseling and smoothing and rounding, with the Word of God for your hammer (Jer. 23. 29), a living Christian experience for your chisel, and the great Christ for your model.

"But," you ask, "how shall I commence with my class?"

The ante-preparation needed is—

1. A will baptized with the purpose of standing before your class just as you believe your Saviour would have done had such a place been assigned to him.

2. A sincere love for each pupil's soul, in spite of naughty ways, or bad habits, or stupidity, or unlovableness.

Armed with these, you can give to each scholar a cordial hand-shake and a few pleasant words of greeting. In a blank-book or manual procure the autographs and ages of your pupils. No matter if they work laboriously, or do not write straight, it forms a link between you, and gives you an insight into their characters.

Find out how many have Reference Bibles really their own. Little by little learn the influences which are at work on the children's hearts during the week. It is well to keep a private account of these. I will give a sample:

Sammy—Christian home.

John—Working his board in a careless family.

Harry—Loose-principled father, good mother.

Willie—Fashionable mother, skeptical father.

Nellie—Boarding with a fretful woman.

Lily—Motherless, etc.

Study to have an illustration or application which will reach each one.

Study the bent of each mind, and you will be surprised to find judges, statesmen, philosophers, ministers, teachers, and mathematicians in embryo. Let your judges decide the rights and wrongs of the lesson, and your statesmen pore over the national problems of the lesson. Let your philosophers bring out their queer little sayings, your ministers preach, your teachers teach, and give statistics to your mathematicians.

Draw out, draw out, do not crowd in. Appoint your scribbling boy secretary of the class, to keep account of attendance, etc. Appoint another boy your treasurer, to collect and report pennies. Utilize every crude talent. Make the Bible the most delightful book in the world to them; take hold of its very covers as though you loved it. Drill them on finding references rapidly. Invite them to tea some night. Have them come in some evening to practice the lesson hymn with you. Ask a few review questions each Sabbath. God bless you!

Opening and Closing Services for Third Quarter of 1886.

OPENING SERVICE.

I. Silence.
II. The Doxology.
III. Responsive Sentences.

Supt. I was glad when they said unto me, Let us go into the house of the Lord.

School. Our feet shall stand within thy gates, O Jerusalem.

Supt. Jerusalem is builded as a city that is compact together:

School. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

Supt. For there are set thrones of judgment, the thrones of the house of David.

School. Pray for the peace of Jerusalem: they shall prosper that love thee.

Supt. Peace be within thy walls, *and* prosperity within thy palaces.

School. For my brethren and companions' sakes, I will now say, Peace *be* within thee.

Supt. Because of the house of the Lord our God I will seek thy good.

IV. Singing.
V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.
II. Singing Lesson Hymn.
III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
IV. Review and Application of the Lesson, by Pastor or Superintendent.
V. The Supplemental Lesson.*
VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.
II. Responsive Sentences.

Supt. O the depth of the riches both of the wisdom and knowledge of God!

School. How unsearchable *are* his judgments, and his ways past finding out!

Supt. For of him, and through him, and to him, *are* all things.

School. To whom *be* glory for ever. Amen.

III. Dismission.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 29.] LESSON I. JESUS AND THE BLIND MAN. [July 4.

John 9. 1-17. [*Commit to memory verses* 1-4.]

1 And as *Je'sus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Je'sus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Si-lo'am (which is, by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Si-lo'am, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Phar'i-sees him that aforetime was blind.

14 And it was the sabbath day when Je'sus made the clay, and opened his eyes.

15 Then again the Phar'i-sees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Phar'i-sees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

General Statement.

In the life of Christ only eight miracles are related by John, and each of these presents some one aspect of salvation, veiled in an acted parable, but readily penetrated by the enlightened believer. No miracle is more precisely related in all its details than this, and no one more clearly presents the Gospel plan. We are introduced to a blind man, begging by the way-side, a type of the imperfect, dark, helpless, needy condition of the sinner. Men ask, "Why is he in such a state? Whose fault is it?" Christ shows how his misfortune may become a blessing to him, and a means of glory to God. The miracle has two sides, the divine and the human; just as in the conversion of a sinner there enter divine and human elements. On the one side he must come into contact with the Son of God, must feel the Saviour's touch upon his face, must have the clay of earth moistened by the Saviour. On the other hand he must believe, must obey, must confess Christ before a jeering and incredulous world. The man possessed the requisite elements of character. He received the two lumps of wet clay upon his sightless eye-lids; he walked across the city regardless of spectators; he washed in the pool whose very name was a symbol of the One sent from God, and then the light dawned upon his darkened eyes. He was now no longer a type of the sinner, or of the seeker, but of the saved soul transformed by the power of God, and brought out of darkness into light. A beggar yesterday, to-day he is a worker, with shining face, which his old friends can scarcely recognize. He begins his new life on the right basis, with a bold confession of Christ before all, a strong testimony of his experience, and a clear insight into his Saviour's personality.

Explanatory and Practical Notes.

Verse 1. As Jesus passed by. On some occasion during the three months of his stay near Jerusalem. **He saw a man.** Others saw only a blind beggar, but Jesus saw one who might become a monument of mercy, and a bold confessor of the faith. **Blind from his birth.** He was a well-known person, who had long sat begging in his accustomed place. (1) *Sin is an inborn defect, like blindness.* (2) *Christ seeks out men before they seek him.*

2. His disciples asked him. Attracted perhaps by the look of inquiry which their Master fixed upon the man. **Who did sin.** They state the opinion of their time, that every misfortune is the result of some sin. If they had generalized, and said, "All evil is the result of sin," without trying to specify the particular cause, they would have stated a truth. **This man or his parents.** "This man in some previous state of existence," may have been their meaning, for many of the Jews believed in the transmigration of souls. Stier interprets, "This man, or, *for that is out of the question*, his parents?"

3. Neither hath this man sinned. While the general principle is true that all evil comes from sin in the world, yet we cannot always fix a relation between a certain evil and a certain sin as its cause. **But that the works of God should be made manifest.** Christ directs the thought of his disciples away from the cause to the purpose of this man's misfortune. It had come upon him that by means of it God's grace must be all the more abundantly exhibited in his healing. (3) *Let us seek rather to know what benefit can be gained from our troubles than the reasons why they are sent upon us.*

4. I must work. Rev. Ver., "we must work," a better reading, since it unites the followers with their Master in the gracious work of the Gospel. **The works of him that sent me.** God's work of restoration and of uplifting. The healing of the blind man is made a type or suggestion of God's work of grace in bringing light to darkened souls. **While it is day.** Christ's "day" was the time while he was bodily on the earth. So our day is the time of our life. **The night cometh.** Other works the Saviour might do after he has passed within the veil, but not this work of miracle upon men's bodies. **When no man can work.** What work may await us in another world we know not, but so far as this life is concerned our work ends at death. (4) *Then let us not omit any opportunity of doing good.*

5. As long as I am in the world. While Jesus was in the material world, the world of the body, he was the light of men, giving life and health, and presenting in his benefits to men's bodies a parable of the greater benefits he imparts to men's souls, now that he has passed out of the world material into the world spiritual. **I am the light of the world.** Then he was the light seen by the physical eye; now he is the light of the soul, seen by the eye of faith.

6. He spat on the ground. Often Christ wrought miracles by a word; but sometimes he used instrumentalities, perhaps in order to impart some spiritual teaching. He took common clay, moistened it with his own saliva, showing that the most common instrumentality becomes mighty when touched with divine power. **Anointed the eyes.** Upon each eye he placed a blotch of mud from the street.

7. Go, wash in the pool of Siloam. This was to test and train the blind man's faith, obedience, and willingness to confess Christ. Think of him walking the breadth of the city, feeling his way as he went, with two patches of street-mud on his face! **The pool of**

Siloam was south of the temple inclosure, outside the wall. It is still to be seen, an oblong reservoir, with a flight of steps leading down to the water. **By interpretation, Sent.** The word "Siloam" means "sending," or "sent." John hints at the thought that the pool was by its very name a symbol of Christ, who was the One sent from God. **He went his way.** The after conduct of this man shows that Christ chose well the subject of his miracle: one who was strong in faith, ready in obedience, bold, and even stubborn, in his confession of the Master. **Washed, and came seeing.** The sight came after he had washed in the pool which by its name represented Christ, who is the water of life. He **came,** not to the Saviour, who had not remained at the place where he had met him, but to his own home. (5) *Greater than this transformation is the enlightenment of a blinded soul by the Sun of righteousness.*

8. The neighbors. Those who lived near him were the first to notice the change in the once blind. (6) *So those who live nearest to the true convert will perceive that he is a new creature.* **Had seen him that he was blind.** Rev. Ver., "They which saw him aforetime, that he was a beggar." He belonged to the lowest class, the blind beggars, still to be seen in every Oriental city. **Is not this he that sat and begged?** They noticed that he was now a beggar no longer, but a worker, a good trait in this man, who appears nobly throughout the story.

9. Some said, This is he. They remembered his appearance, and were sure that he was the same man, though changed. **He is like him.** The opened eyes made such a change in his looks that many were not sure of his identity. **I am he.** He knew that he was the one who had been once a blind beggar. (7) *So when a soul is saved there is a new creation, yet the same person.*

10, 11. How were thine eyes opened? Personal experience always has an interest to men, whether it be in the physical or the spiritual life. People who care very little for a sermon will listen to the testimony of a young convert. **He answered.** He told a straightforward, simple story, from which all the cross examination of the rulers could not make him swerve. **A man that is called Jesus.** Rather, "the man," the well-known man, whose name was in every body's lips. (8) *Let no one converted by Christ be ashamed to own his Lord.* **I went and washed.** He could not have preached a sermon, but he could tell the facts of his experience. (9) *And so can any one who has an experience to tell.*

12. Where is he? Perhaps the inquiry was made with the purpose of arresting Jesus, and hence the cautious answer of the man. **I know not.** He had not yet seen his deliverer; just as we see him not, though we are saved by him.

13, 14. They brought to the Pharisees. These were the ruling minds among the Jews in matters of religion. No special body of men is here meant, but the leading spirits of the Pharisaic party, who were all opposed to Jesus. **It was the sabbath.** The seventh day of the week, whose sanctity had been surrounded with many rules by the Jewish rabbis. Christ did not recognize their authority, and hence their opposition to him.

15. The Pharisees also asked him. They wished to obtain the statement of the man as a ground of action against Jesus. **He said unto them.** Notice the firmness of this man in his testimony. Of three things he was sure: that once he was blind, that now he could see, and that it was Jesus who had wrought the change.

16. This man is not of God. They first set up a standard of their own as to sabbath-keeping, and then decide that the mighty worker who disregards it cannot be of God; in other words, that his miracles are wrought by the power of Satan. **Others said.** These were the thoughtful, more intelligent minority, like Nicodemus, Joseph of Arimathea, and perhaps Gamaliel. **How can a man that is a sinner.** Works of healing and of mercy come from God, and not from Satan.

17. What sayest thou? Rev. Ver., "What sayest thou of him in that he hath opened thine eyes?" **He said.** Calmly and confidently he uttered his confession in the face of prejudice and power and social position. **He is a prophet.** Not necessarily one who predicts the future, but one who is a revealer of God, and who speaks with authority.

HOME READINGS.

M. Jesus and the blind man. John 9. 1-17.
Tu. The blind man and the Pharisees. John 9. 18-34.
W. The blind man and Christ. John 9. 35-41.
Th. Spiritual blindness. Matt. 23. 13-33.
F. The time to work. Rom. 13. 1-14.
S. Sight restored. Mark 8. 22-33.
S. Washed and restored. Psa. 51. 1-19.

GOLDEN TEXT.

One thing I know, that, whereas I was blind, now I see. John 9. 25.

LESSON HYMN. L. M.

Hymnal, No. 201.

When the blind suppliant in the way,
By friendly hands to Jesus led,
Prayed to behold the light of day,
"Receive thy sight," the Saviour said.

At once he saw the pleasant rays
That lit the glorious firmament;
And, with firm step and words of praise,
He followed where the Master went.

Look down in pity, Lord, we pray,
On eyes oppressed by moral night,
And touch the darkened lids, and say
The gracious words, "Receive thy sight."

TIME.—On same day with events in Lesson XII of last quarter.

PLACE.—Jerusalem. In the city streets, not in the temple.

RULERS.—Same as before.

CONNECTING LINK.—With the bold declaration of his eternity you will remember the Jews took up stones to kill him. But he escaped out of the temple. As he passed down through the city, perhaps on his way to Bethany, he performs another wonderful miracle, and causes fresh controversy among the Jews. Never was man more hated than this simple, peaceful, helpful, tender-hearted Jesus.

DOCTRINAL SUGGESTION.—The light of the world.

QUESTIONS FOR SENIOR STUDENTS.

1. Darkness, v. 1-4.
Where was Jesus at the time of our lesson?
What great declaration had he just made of himself?
From whom was he escaping when he passed the blind man?
What common belief concerning divine judgments for sin did the question of the disciples show?
What great doctrine did Jesus lay down concerning all such cases?
What particular reason does he assign for this case?
What did Jesus mean by "works of him that sent me?"

2. Light, v. 5-7.
How long did Jesus say he was to be the light of the world?
What similarity do these words suggest between the blind man's condition and the world's condition?
What Scriptures have we studied this year which speak of Jesus as the light?
What great truth as to Jesus's power does this miracle illustrate?
How many acts, and by what persons performed, entered into the working of this miracle?
Whose act was the most important?

3. Wonder, v. 8-17.
What classes of people saw the effects of this miracle?
What was the effect upon his neighbors?
What was the effect upon the Pharisees?
What other miracle had Jesus wrought upon the Sabbath day?
What was the effect upon the man himself?
Why should this miracle excite so much wonder? ver. 32.
What made the people so doubtful and his parents so despicable in their action? ver. 22.

Practical Teachings.

1. Every man born into the world is born blind. How? Do you believe it?
2. There is a fountain at which the sinner may wash and receive sight. What is it? Where is it?

3. The only condition to our receiving our sight is obedience. This blind man obeyed. Will you?

4. Blindness was the man's best title to Christ's notice. *So is sin ours.* If we were not sinners we should not need him.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Darkness, v. 1-4.
Whom did Jesus find in darkness?
What question did the disciples ask?
What reason did Jesus give?
What question did he ask?
What is the right time for labor?
When must work cease?

2. Light, v. 5-7.
Who was the Light of the world?
For how long a time?
What, then, was man's duty? John 12. 35.
What did Jesus do to the blind man?
What did he say to him?
What resulted from this command?

3. Wonder, v. 8-17.
What did the blind man's neighbors say?
Why did they wonder?
What question did they ask?
What was his story?
Before whom was he brought?
What made a division among them?
What did they ask of the man?
What was his answer?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. To improve every opportunity for service?
2. To find light through obedience?
3. To confess Jesus as the giver of the true light?

QUESTIONS FOR YOUNGER SCHOLARS.

Whom did Jesus see in the streets of Jerusalem? **A man blind from his birth.**

How did the disciples question Jesus about him? **What sin did this man or his parents do that he should be born blind?**

What did Jesus tell them? **That neither the sins of the man nor of his parents was the cause of his blindness.**

Why was this allowed? **That men might see the power of God.**

Whom had God sent to show forth his power? **His Son Jesus.**

What did Jesus do? **He spit upon the ground and made clay, and put it upon the man's eyes.**

What command did he give him? **"Go, wash in the pool of Siloam."**

Why did he command this? **To try the man's faith in him.**

What happened? **The man washed, and came back seeing.** (Repeat the Golden Text.)

Why did some of the neighbors not know him? **His face was changed.**

How must it have looked? **Bright and happy.**

What did he see for the first time? **The golden light of the sun.**

What did the light show him? **Many beautiful things.**

What does Jesus tell us? **"I am the light of the world."**

How is he the light of the world? **Because he shows us the beautiful things of heaven.**

When does he open our eyes to see them? **When we come to him and obey him.**

Who refused to believe that Jesus was from God? **The Pharisees.**

What did the blind man say of him? **He is a prophet.**

Words with Little People.

Jesus gave the blind man sight,
Gave him light instead of night;
Broke the bands that bound him fast,
SURE he was he *saw* at last.

When Jesus comes into your little heart and takes the darkness of sin away and fills it with the light of *forgiveness* and *joy* and *life*, DON'T say you *hope* you are his child, you **t-h-i-n-k** he has forgiven you. Say you *know it.* Say that you are *just as sure* of it as the *blind man* was *he saw.*

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Jesus and his disciples see in Jerusalem? **A man born blind. 2.** What did Jesus say when he saw the blind man? **"I am the light of the world." 3.** What did he do to the blind man? **He anointed his eyes with clay. 4.** What did he tell the man to do? **To wash in the pool of Siloam. 5.** What then took place? **He washed, and came seeing. 6.** What did the blind man say of the miracle in the Golden Text? **"One thing,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Light of the World.

I. LIGHT NEEDED.
1. **By the blind man.** "*From his birth.*" v. 1.
"No light in him." John 11. 10.
"Walketh in darkness." John 12. 35.
2. **By the disciples.** "*Asked him.*" v. 2.
"Some have not knowledge." 1 Cor. 15. 34.
"Knowest not....art blind." Rev. 3. 17.
"He that lacketh....is blind." 2 Pet. 2. 9.
3. **By the world.** "*How....opened?*" v. 10.
"Darkness shall cover the earth." Isa. 60. 2.
"Blindness of their heart." Eph. 4. 18.
"Receiveth not....the Spirit." 1 Cor. 2. 14.

II. LIGHT AT HAND.
1. **In the world.** "*While I am,*" etc. v. 5.
"Arise, shine; for thy light is come." Isa. 60. 1.
"Saw a great light." Matt. 4. 16.
"The true light now shineth." 1 John 2. 8.
2. **In Christ.** "*I am the light.*" v. 5.
"I am come a light." John 12. 46.
"That was the true light." John 1. 9.
"A light of the Gentiles." Isa. 42. 6, 7.

III. LIGHT REVEALED.
1. **To the disciples.** "*Jesus answered.*" v. 3.
"Hath shined in our hearts." 2 Cor. 4. 6.
"Eyes of your understanding....enlightened." Eph. 1. 18.
"Delivered us from the power of darkness." Col. 1. 13.
2. **To the blind man.** "*Came seeing.*" v. 7.
"Went and washed....received sight." v. 11.
"One thing I know." v. 25.
"He hath opened mine eyes." v. 30.
3. **To the world.** "*Light of the world.*" v. 5.
"The light has come." John 3. 19.
"The earth shall be full." Isa. 11. 9.
"An everlasting light." Isa. 60. 19, 20.

THOUGHTS FOR YOUNG PEOPLE.

Pictures of a Soul's Salvation.

1. The first picture is that of *a sinner*, in his condition from birth; a condition of imperfection and incompleteness, with one side of his nature undeveloped; a condition of blindness, unable to see, or to know what sight is, just as a sinner has no true conception of what salvation is; a condition of helplessness and poverty. How many are in just such a state as this blind man!

2. The next picture is that of the *Saviour.* He saw the blind man when the man knew it not; he felt for him, not in curiosity, but in yearning sympathy; he perceived the glorious possibilities in him, of which others were ignorant; he placed himself in contact with

him, and in that touch was power. So Christ comes to darkened souls, that he may bring them into light.

3. The third picture is that of *the seeker*. He did not cavil, nor question, but obeyed. He let the Saviour put clay on his face, walked through the streets, washed in the pool. And in doing Christ's will with unquestioning faith he found light.

4. The fourth picture is that of *the saved man*. He was transformed "a new creature," so that old acquaintances scarcely knew him; there was insight, "now I see;" there was assurance, just as the soul knows it has been forgiven; there was gratitude, for see how many times he repeated the story of his healing; there was confession of Christ in the face of opposition. How clear the illustration of one who has been saved by the power of Christ!

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

Among the many advantages of the time we live in are the lectures on cookery, so much in vogue, by ladies who have studied and become adepts in the art. These lectures are mostly accompanied by what are termed "Demonstration Lessons." After explaining how a thing is done, the lecturer actually does it in the presence of her audience, and lets them see the whole process. It seems to me—I would say it reverently, and ask my readers to pardon the homely nature of the simile—that the story narrated in our passage for to-day is a sort of "Demonstration Lesson" on the subject we had last time. In our last lesson we heard of faith, a false, fruitless faith, and a true and fruitful faith. To-day we have the latter—the true faith—shown us in actual and practical working in the story of the blind beggar.

The lady, however, who gives the "Demonstration Lesson"—to return to my homely simile—cannot insure that those who witness it will succeed in their attempts to imitate her. However thoroughly they may understand the matter, they cannot become adepts like herself unless they do what she has done. In like manner it is not hearing about faith nor seeing it exemplified in another person that will make any one a believer. To become that he must believe. But God does use in a wondrous way the examples given in his word of the working of that faith which is his gift, and which is yet demanded of those who hear his Gospel.

Here is a whole chapter of the gospel of John taken up with one man's story—an obscure individual too, of whom we hear nothing more, not one of those Scripture worthies whose names are better known than those of most earthly heroes—just a blind beggar, who used to sit by the way-side asking alms. What was there particularly noticeable about him? The disciples noticed one thing, his miserable and hopeless condition, and asked whether the suffering were a punishment for some particular sin. That was all they saw. But what did Jeuss see? A man with a high destiny! "Neither hath this man sinned, nor his parents, but that the works of God should be manifest in him." The people of Capernaum had asked our Lord: "What shall we do that we might work the works of God?" And he had answered: "This is the work of God, that ye believe on him whom he hath sent." This is the work we are going to see carried out in the blind beggar's story. It is the story of a man believing in Jesus.

There are six points in the story—if we include, as we can hardly help doing, the sequel as told in vers. 26-41.

1. *Jesus touching.*

The blind man was utterly ignorant of Him who came along the way where he sat begging. We know it was the "Light of the World," the Eternal One who was "before Abraham," the persecuted Son of man who had just passed safely out of the presence of those who wished to slay him. But he did not. He had not sought for Jesus. He appears to have known little or nothing about Jesus. But Jesus knew him, came to him, noticed him, touched him, freely, lovingly, powerfully.

Just so, Jesus comes to a house—a school—a class—to one boy—and touches him. Some little word gets hold of the boy, he does not know why; something—he can hardly tell what—moves him. And he does not know that it is the touch of Jesus the Lord.

2. *The beggar receiving.*

The touch was not what he expected. If he looked for any thing it was a gift of money. But he received it—uncomfortable as it may have been, and unsuggestive, too, of any improvement in his condition; for however certain kinds of ointment may have been used for disease of the eyes, there could have been no thought of any thing benefiting one born blind, much less a lump of ordinary clay. He received it, and this was the first stirring of faith, passive as it may have seemed. And when that little something is felt within a child's heart the question is, Will he stifle or throw it off, or will he receive it?

3. *Jesus commanding.*

"Go, wash in the pool of Siloam." That was all. No reason given, no promise made. But just the authoritative word spoken.

And so with the child that has received the touch of Jesus. There is a command. It may be: Go and pray. It may be: Seek some Christian friend. It may be: Take your bible: or, Attend some class. The word is not always the same, nor does a child always understand what it is to do for him.

4. *The beggar obeying.*

"He went therefore"—because of the command—not understanding much about it, but just simply obedient to this friendly and authoritative voice. This is faith's second step. And what was the result? "He came seeing." He had trusted the hand that touched—trusted the voice that commanded; and how grandly was he rewarded! But the work was not yet complete. He had not seen Jesus, and knew little about him. The next thing was,

5. *The beggar confessing.*

His altered condition was soon observed and commented on. Could this be the very same

man who was blind? "Yes," he answers, "I am he." Further, he relates the story, first to the questioning neighbors, afterward to the Pharisees. Then, when they try to throw doubt on the story (ver. 18), he declares boldly, "One thing I know, that whereas I was blind, now I see." Whatever you say against him, however little I may know of him, I know this: he cured me. So fast does he cling to his Healer, that for Jesus' sake he is "cast out of the synagogue." And then comes,

6. *Jesus blessing.*

Again the Healer draws near (ver. 35), and at last the healed one sees him with the bodily eye. But there is more. Jesus reveals himself as the "Son of God," and with the eye of the soul the man beholds his Lord. The once blind, wretched beggar has got far beyond the proud Pharisees, and the professed believers of whom we read last time. The works of God have been indeed "made manifest" in him, for he has believed in him whom the Father sent.

Whoever will trust and receive, trust and obey, trust and confess, shall see Jesus the Lord.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Read carefully the General Statement, the Explanatory Notes, and the Thoughts for Young People, in which we have endeavored to show the spiritual teachings of this incident....Read also carefully the whole chapter, which presents the peculiar characteristics of John's narrations, and is full of interest....Find in this lesson three traits of a sinner: 1. Blindness; 2. Poverty; 3. Helplessness....Find here four traits of Christ: 1. His individual notice; 2. His sympathy; 3. His helpfulness; 4. His power. Show how these traits are shown now in every conversion of a soul....Find here the requirements for a sinner's conversion: 1. He must come in contact with Christ; 2. He must obey; 3. He must confess Christ....Find also the traits of a saved soul: 1. Transformation; 2. Assurance, certainty of conversion; 3. Gratitude; 4. Testimony; 5. Steadfastness under opposition....Another line of teaching is that in the Analytical and Biblical Outline, which is taken from *The Normal Class*, August, 1875, and was prepared by the Railroad Normal Class of Plainfield, N. J.

Songs from the Epworth Hymnal.

22. All unseen the Master walketh.
99. Father, I stretch my hands to thee.
102. O now I see the crimson wave.
104. I'm poor and blind and wretched.
120. Come to the fountain.
126. Lord, I hear of showers of blessing.
158. A wonderful joy and salvation.
169. Arise, my soul, arise.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Dark hearts may be made light.* It will not be difficult to hold the attention and lively interest of the children throughout this lesson, but how to apply the teachings to little hearts and lives is a subject that may well engage our serious thought.

Tell the children to close their eyes and imagine themselves far away, across the sea in the city of Jerusalem, on a Sabbath day. See, here is a street. Make with flat crayon a broad path. Some one is walking here. It is Jesus. Make a straight mark, and say that some men are with him. Ask who they are, and bring out the thought that the disciples kept close to Jesus. Let some child come and make as many straight marks as there were disciples, and let class tell the names. Imagine them talking as they walk. How? Of good, pure things; talking truthfully, with cheerful, happy hearts and voices. But what is this? Extend the path and make a mark for the blind beggar. The disciples see him, and ask Jesus why he was blind. Jesus said that it was so God's power might be shown in curing him. Stop a moment to show that nothing is made in vain. The things that look useless to us God can use, and poverty, sickness, misfortune, if given to him, may work out our greatest blessings. Tell what Jesus did. He could have cured his eyes with a word, but he chose to put clay on them. Then he sent him away to a fountain at the other side of the city to wash his eyes. Make another path, and follow the blind man on his way to the pool. How he hurries! He wonders if he will really see again! Make a little square for the pool. Imagine the scene. Yes, here he comes. The neighbors wonder if it can be the same man. Why is he so changed? He can see! Fancy the Pharisees talking to him. He does not know who cured him, but he knows he is cured. That makes him happy.

Now you have shown the children one of the wonders Jesus worked, tell that he works just as great wonders now. Talk about the eyes of the soul. Show that when they are closed to God and heaven the person is worse off than was this blind beggar. The child who tells lies is disobedient, selfish, unloving, has his heart's eyes closed. Jesus knows how to open them. He is coming this way to-day. Who will let Jesus make his dark, naughty heart light? Tell that the blind man did nothing but obey. That is all any one need do. Jesus says, "Come to me." He will wash your heart and make it clean.

Blackboard.

BY J. B. PHIPPS, ESQ.

"The spirit of man is the candle of the Lord," said Solomon. The poor blind man in to-day's lesson had lightless, sightless, useless eyes until Jesus revealed the light to them. Then he not only received light for the body, but he became a witnessing light for the Master. "Lighted by the Spirit of God," says one writer, "man radiates the glory of God." Blindness is a type of sin and ignorance. Some men are like the unlighted candle represented on the blackboard—they are com-

plete in all but that divine touch which will cause the light to shine. The psalmist expresses confidence in God by saying, "For thou wilt light my candle; the Lord my God will enlighten my darkness." See this unlighted candle! It is useless. *What will give it power?* 1. The extinguisher must be removed. 2. A flame must touch it. We must remove every hin derance that prevents the divine touch from enlightening the darkness.

Lesson Word-Pictures.

What a long Sabbath it is for that beggar by the way-side? Others can sit in their homes with their children; he sits begging by the way-side, holding out to tree and shrub and bird and flower and the face of passing stranger eyes that never have seen, eyes that never may see. Drop a penny in his thin hand and he will be thankful. There is a stir in the street. Does he know that the Light, the Light of the world, is passing? O if he realized it, that Jesus, the Light of the world, was passing, would not he be thrilled by an eager desire to reach Jesus and plead with him? If he only knew that Jesus and his disciples were talking about his blindness! Yes, and Jesus is now stooping to the ground. He has spat upon it. He is kneading it. He has made an ointment of the earth, and now he has anointed those poor, sightless eyes with the clay. Off he goes, this blind beggar with the clay on his eyes, feeling his way with his battered stick. "Where are you going?" some one may be asking. "Going to the pool of Siloam to wash mine eyes," he says. "What for?" And his answer perhaps is, "To get my sight." "Ha, ha! Let's follow the old fool!" one man says to another. "Let's see if he will get his sight." He reaches the pool, this poor, blind beggar—he stoops, he washes his eyes, he—"Can you see!" ask the spectators. "Nonsense!" But look! He is lifting those once sightless eyes, and lo, like a new creation, God's beautiful world of tree and flower and field unrolls before him. Home he goes, walking in the midst of a paradise. Such joy is shining in the depths of his eyes, like pearls at the bottom of a stream! The neighbors miss that stooping, groping beggar who shuffled along in a continual darkness. Who is this man, erect, confident, happy? Not the blind beggar? Yes, and Jesus took away his blindness. What a stir there is now among the Pharisees! Who healed the blind man? Jesus did it, and did it on the Sabbath! What horror distorts the faces of the Pharisees as they look at the eyes that have been opened, as if they were gazing upon the leprosy! "O he is not of God, this pretentious miracle-worker, Jesus!" some are saying, turning away their faces. "Why not?" others are asking. Let the beggar give his opinion. What does he think of Jesus? Hark! There he stands, looking up, looking off, beholding God every-where, and—Jesus? He is of God, is the once blind man's opinion.

A. D. 29.] **LESSON II. JESUS, THE GOOD SHEPHERD.** [July 11.

John 10. 1-18. [*Commit to memory verses* 14-16.]

1 Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Je'sus unto them; but they understood not what things they were which he spake unto them.

7 Then said Je'sus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

General Statement.

There is a closer connection between this lesson and the last one than appears upon the surface of the story. The Pharisees had cast out of the synagogue the blind man whom Christ had healed, simply because he persistently declared his belief that his healer was a prophet. By their spirit they showed that they were not true shepherds of the people. In this allegory Christ rebukes their conduct. He shows the difference between the hireling who serves for gain, the robber who plunders the flock, and the shepherd who leads his sheep into green pastures, and lays down his life in their defense. He brings before us the picture of the Oriental sheep-fold, not a covered building, but a rude inclosure, open to the sky, surrounded by stone walls overtopped with thorn bushes, and entered by a single door, way. In this yard a number of flocks are kept at night-guarded by the porter and his dog. In the morning the shepherds come, and each in turn stands in the door-way and gives a call to his own sheep. In the huddled mass each member of his flock hears the summons, and follows after his own shepherd, until flock after flock has left the fold, each wending its way over the meadows to its own pasture, with the shepherd at its head. The man who at midnight seeks to climb the wall shows himself to be a robber; the shepherd who leaves his sheep in their hour of need is no true shepherd, but a hireling; while he who owns and knows each one of his sheep is ready to die in their defense. The Saviour shows by this illustration that he is at once the door by which each one enters the fold, and the Good Shepherd who lays down his life for the sheep.

Explanatory and Practical Notes.

Ver. 1. Verily, verily. "Truly, truly;" the formula with which Jesus was wont to preface an important utterance. **He that entereth not by the door.** To the Oriental sheep-fold there is but one door, and the porter watches all night beside it. Any stranger trying to climb over the wall, by that very act would be known as a robber. The reference is to such as become teachers of religion from evil or selfish motives, and not in the spirit of the Gospel. **The sheep-fold.** Here representing the earthly yet invisible Church of Christ, the fold containing many flocks which are yet one. **A thief and a robber.** Often have churches been deceived and souls been led astray by men who claimed to be teachers of truth, but were without the divine commission.

2. Entereth in by the door. By the same door both the flock and the shepherd enter, and that door, as explained below, is Christ, through whom alone is given entrance into the true Church of the redeemed in earth and heaven. **The shepherd of the sheep.** Or "a shepherd," as in the margin of Rev. Ver.; the true pastor or leader of the flock of Christ, whether a minister in the pulpit or a teacher in the Sunday-school.

3. To him the porter openeth. It is not necessary to find a meaning in every part of the parable (though strictly speaking this is not a parable): but the porter may represent either the controlling body in the Church or the Holy Spirit by which the Church is guided. **The sheep hear his voice.** The sheep in this parable are not the members of the organized earthly Church, of which some are good and some are bad, but the true followers of Christ, whose names are written in heaven. These have an instinctive perception of truth, and recognize the one who utters it. (1) *Are you one of Christ's true flock?* **His own sheep by name.** The Oriental shepherd never drives, but always leads, his flock; has a name for each sheep, and can call it. So it is with the great Shepherd, and so is it in a measure with his true under-shepherds. (2) *Do you try to know thoroughly the souls committed to your care?*

4. He goeth before them. Bear in mind the double reference to Christ himself, the great Shepherd, and to those who are his true representatives. There is a significance in this going before the flock. The true teacher can bring his followers only where he goes before into experiences that he has realized, and into a fellowship which he has enjoyed. **They know his voice.** The true disciple lives in fellowship with his Master, and hears his voice speaking in the silence of the soul. He knows it by the witness of the Spirit, and by its accord with the utterance of the Word.

5. A stranger. Any one who has not the message of the true Shepherd, but speaks out of his own will. **Will flee from him.** Travelers in the East have often noticed that when they attempt to call the flock, using the words of the shepherd, the sheep will run from them.

6. This parable. The word here translated "parable" is not that used in the other gospels, but is elsewhere translated "proverb," and means a saying with a hidden meaning. This illustration might properly be called an allegory. **They understood not.** Not even the disciples of Jesus could understand the deeper spiritual truths of this "parable," and to the Jews in general it was almost meaningless. (3) *How fortunate are we who receive a clearer revelation!*

7. Then said Jesus. He went through the allegory a second time, interpreting its principal elements. **I am the door of the sheep.** The door through which the sheep enter into the fold, and through which shepherds come to the sheep. It is not through the Church that we come to Christ, but through Christ that we come into the Church.

8. All that ever came before me. Not the prophets of the Old Testament, but those who set themselves before him, in his place. And he says **are thieves and robbers**, not *were*, showing that the reference is to the then present; to the Pharisees who claimed to be shepherds, while they were deceivers. **The sheep did not hear them.** The true heart-followers of God possess a spiritual instinct by which they detect the false and accept the true in teaching.

9. By me if any man enter in. Through faith in Christ as our Saviour we enter into his fold, the invisible Church. **He shall be saved.** Placed in a safe position, out of danger from wolves, and sure of abundant pasture. **Find pasture.** The food of the spiritual nature, which they find who are in Christ.

10. The thief. He is the enemy of souls, whether as the false teacher, the persecutor, or the opposer of the Gospel. At that time he was the Pharisee who pretended to hold the keys of the kingdom of heaven. **I am come.** He now introduces himself in a new light, not only as the door, but also as the chief shepherd, the head of all the under-shepherds. **That they might have life.** The spiritual life which Christ only can impart.

11. I am the good shepherd. Just as he is the Son of man, embodying complete ideal humanity, so he is the Good Shepherd, uniting in perfection the traits of all true shepherds. **Giveth his life for the sheep.** The Oriental shepherd must face the storms with his sheep, and to find them when lost must fight with wild beasts and more dangerous robbers in their behalf. So our Shepherd gives up his life to save ours. 4. *How clearly the cross ever stood in the landscape before Christ!*

12, 13. He that is a hireling. That is, a hired man, working for his wages only. The application is to ministers who preach the Gospel for a living, instead of living to preach the Gospel. **Whose own the sheep are not.** All he cares for the sheep is to secure his own salary, whether the sheep are fed or whether they go hungry. **The wolf.** Perhaps here representing Satan, the enemy of souls, or his agents, whoever they may be. **Because he is a hireling.** To him the welfare of the sheep is as nothing, and gain every thing; while to the true shepherd gain is nothing, and the sheep are every thing.

14, 15. Know my sheep. We have a Saviour and a Shepherd who has a personal knowledge and notice of each one among his many million sheep, as though he were the only one. **Am known of mine.** Each true disciple knows his Lord and enjoys loving communion with him. **As the Father knoweth me.** The Rev. Ver. makes the connection of these two verses more clear: "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." That is, the relation between Christ and his flock on earth is as close as the relation between Christ and his Father in heaven.

16. Other sheep I have. Here a plain reference to the Gentile world, in which were many true seekers after God. **They shall hear my voice.** As yet these Gentile seekers were ignorant of their Shepherd, though unconsciously led by him. Soon they were to know him, even as his Jewish disciples. **One fold.** The Rev. Ver. is far better, "one flock." There may be many folds in which Christ's people are sheltered, but there is only one flock, and only one great Shepherd.

17, 18. Therefore doth my Father love me. As if God, the Father of all, loved his son the more because of his self-sacrifice in dying for men. **That I might take it again.** Christ gave up his life as our sacrifice, that he might take it again as our intercessor. **No man taketh it.** Again and again Jesus declared the voluntary nature of his death.

HOME READINGS.

M. Jesus, the Good Shepherd. John 10. 1–18.
Tu. The door to God. Eph. 2. 10–22.
W. God's care for his flock. Ezek. 34. 12–24.
Th. The shepherd and the sheep. Luke 15. 1–7.
F. The sacrifice for lost sheep. 1 Pet. 2. 19–25.
S. The great fold. Eph. 4. 1–16.
S. The Lord our shepherd. Psa. 23. 1–6.

GOLDEN TEXT.

I am the good shepherd: the good shepherd giveth his life for the sheep. John 10. 11.

LESSON HYMN. S, 7,14.

Hymnal, No. 872.

Saviour, like a shepherd lead us,
Much we need thy tender care;
In thy pleasant pastures feed us,
For our use thy folds prepare:
Blessed Jesus,
Thou hast bought us, thine we are.

We are thine, do thou befriend us,
Be the guardian of our way;

Keep thy flock, from sin defend us,
Seek us when we go astray;
Blessed Jesus,
Hear, O hear us, when we pray.

TIME.—Closely following events of last lesson.

PLACE.—Jerusalem. Probably in the temple.

RULERS.—Same as before.

CONNECTING LINKS.—The doctrine of life by death is now taught. He has declared himself the bread of life, the giver of the water of life, the Son of God, the eternal, I AM, and now he comes to his office as Redeemer, asserts his power over his own life, and that the work he is fulfilling is through God's commandment. "At all this, the division about him among the people became still more vehement, some saying that he had a devil and was mad."

DOCTRINAL SUGGESTION.—The good shepherd.

QUESTIONS FOR SENIOR STUDENTS.

1. The Fold, v. 1–4.

What was a sheep-fold in the days of Christ?
Why was a fold necessary?
What beautiful custom is pictured in these verses?
How had the people of God always been called?
What one of the psalms may have suggested this figure to Jesus?
What similarities can you find between these verses and the psalm?

2. The False Shepherd, v. 5–13.

What does John call this illustration? ver. 6.
What is a parable?
By what two titles does Jesus call himself in these verses? ver. 7, 11.
Who were the "thieves and robbers" who had come before Jesus?
What Old Testament picture does Jesus repaint here? Read Jer. 50. 6.

3. The Faithful Shepherd, v. 14–18.

What mutual relation of knowledge between the sheep, the shepherd, and the loving Father is here stated?
What was the thing which the Father knew of him, and he knew from the Father? Last clause of ver. 15; last clause of ver. 18.
How was fidelity as a shepherd to be tested?
How did he suggest salvation also for the Gentiles?
What is the promise as to the final result of our Shepherd's work? ver. 16.
What was to come to the sheep as the result of his laying down his life? ver. 15, last clause.

Practical Teachings.

1. There is a fold ready for every one of Christ's sheep. He stands at the open door calling us in. Why do we not enter?

2. The world is full of dangers of every sort that will destroy the soul unless some one defends us. Christ has done it. He has laid down his life to guard us. Do you believe it?

3. There are sheep of many folds, but only one Shepherd. Many people in this world, but only one Jesus. Salvation in no other way. Do you believe it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Fold, v. 1-4.

How must the sheep-fold be entered?
Who are thieves and robbers?
Who entereth in by the door?
Who know the shepherd?
How does the shepherd care for his sheep?
Why do the sheep follow him?

2. The False Shepherd, v. 5–13.

Whom will the sheep avoid? Why?
What did Jesus say of himself?
What does entrance through this door secure?
Whom do we find through this door? Eph. 2. 18.
What does Jesus again say of himself?
What are the marks of a false shepherd?
Why does he leave the sheep?

3. The Faithful Shepherd, v. 14–18.

What marks the true shepherd?
How does he prove his love?
Who are meant by "this fold?"
To whom besides is Jesus a shepherd? See Isa. 56. 8.
What is said of him in 1 Pet. 2. 25?
In what is the Father well pleased?
In what is the obedience of Jesus shown?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. The safety of the Christian?
2. The reason of that safety?
3. The cost of their security?

QUESTIONS FOR YOUNGER SCHOLARS.

What parable did Jesus speak unto the people? **The parable of the good shepherd and his sheep.**
What did he call himself? (Repeat the Golden Text.)
Who are the sheep? **All who love and follow him.**
What is meant by the sheep-fold? **The Church of God's people.**
Who only can enter in and be saved? **Those who believe in Jesus.**
Why? **Because he is the door of the fold.**
What did the good shepherd do for his sheep? **He laid down his life for them.**
Why? **Because he loved them.**
What does he give to his sheep? **Eternal life.**
How does he love them and know them? **Even as the Father knows and loves his only begotten Son.**
What does Jesus say of his people every-where? **They shall become one flock under one shepherd.**
Who sent Jesus to guide and feed the sheep? **God, the Father.**
Why did the Father love Jesus? **Because he was obedient to his will.**
What was the will of the Father? **That Jesus lay down his life for the sheep.**
What power did the Father give Jesus? **Power to lay down his life and power to take it up again.**
How does the Good Shepherd care for the children, the lambs of his flock? **"He shall gather the lambs with his arm, and carry them in his bosom."**

Words with Little People.

PRAYER.

"Precious Shepherd, full of love,
Look upon us from above;
We thy lambs would ever be,
Teach us *how to follow thee*,
When the path is rough and steep,
Gently lead our little feet;
And, when dangers near us lie,
Safely guard with watchful eye,
Be our constant guide and stay,
Keep us in the narrow way;
Thus, when perils all are past,
Safe we'll reach the *fold* at last."

THE LESSON CATECHISM.

[For the entire school.]

1. What does Jesus call himself? **The good shepherd. 2.** Who are his flock? **Those who believe in and follow him. 3.** What does Christ do as the shepherd? **He calls and leads his own. 4.** What does Christ say of his knowledge of his flock? **"I know my sheep." 5.** What does Christ say in the Golden Text? **"I am,"** etc. **6.** How did he give his life for us? **By dying on the cross.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Shepherds and Sheep.

I. THE FALSE SHEPHERD.

1. **A Robber.** "*The same is a thief.*" v. 1.
"Ye have robbed me." Mal. 3. 8.
"Prophesy against the shepherds." Ezek. 34. 2.
2. **A Stranger.** "*Know not the voice.*" v. 5.
"No man taketh this honor." Heb. 5. 4.
"Having a form of godliness." 2 Tim. 3. 5.
3. **A Hireling.** "*Not the shepherd.*" v. 12.
"Woe to the idol shepherd." Zech. 11. 17.
"Supposing that gain is godliness." 1 Tim. 6. 5.

II. The True Shepherd.

1. *Entereth in by the door.* v. 2.
"Lo, I come." Psa. 40. 7, 8.
"There is....one mediator." 1 Tim. 2. 5.
2. *Calleth his own sheep.* v. 3.
"I know thee by name." Exod. 33. 17.
"The Lord knoweth them that are his." 2 Tim. 2. 19.
3. *Leadeth them out.* v. 3.
"Feed his flock like a shepherd." Isa. 40. 11.
"Leadeth thee by the way." Isa. 48. 17.
4. *Giveth his life for the sheep.* v. 11.
"A ransom for many." Matt. 20. 28.
"Christ died for us." Rom. 5. 8.

III. The Sheep.

1. *Hear his voice.* v. 3.
"The voice of my beloved." Sol. Song 2. 8.
"Hear, and your soul shall live." Isa. 55. 3.
2. *Know his voice.* v. 4.
"Know the joyful sound." Psa. 89. 15.
"We do know that we know him." 1 John 2. 3-6.
3. *Follow him.* v. 4.
"My soul followeth....thee." Psa. 63. 8.
"Follow his steps." 1 Pet. 2. 21.
4. *Shall be saved.* v. 9.
"According to his mercy." Titus 3. 5.
"By grace....through faith." Eph. 2. 8.
5. *Shall find pasture.* v. 9.
"Lie down in green pastures." Psa. 23. 2.
"In a fat pasture shall they feed." Ezek. 34. 14.

THOUGHTS FOR YOUNG PEOPLE.

The Shepherd and his Flock.

1. Christ has a flock in this world, and in that flock every believer is a sheep.

2. Christ has a fold for his flock—the Church, with its care and protection, keeping out the wolves, and keeping in the sheep.

3. The flock of Christ has its enemies, either open or secret: the thief and robber, seeking to plunder; the wolf, hungry to destroy; the stranger, who would mislead; and the hireling, who would neglect. Our only safety lies in keeping close to the Shepherd.

4. Christ is the great Shepherd of his flock. He owns his sheep, for he has bought them with his blood; he leads them by his voice; he knows each one of his many followers, and for the tenderest lamb he is willing to lay down his life.

5. Christ has shepherds who are his helpers in the care of his sheep. They enter the fold through Christ the door; they have true fellowship with their Master and with the sheep; they live to labor for the flock.

6. Christ's flock have certain duties and privileges. They enjoy communion with their Master; they have sweet pasturage; they are safe in his care, and they submit to his will.

English Teacher's Notes.

If we were asked to name a calling involving hardship, danger, the risk even of life, and demanding fortitude, endurance, and courage, we should hardly name that of a shepherd. Let the teacher put the question to his class and he will assuredly meet with a very different answer. A soldier, a sailor, an explorer, a miner, a diver, would probably be put forward first. Yet "a shepherd" would be as correct an answer as any of these. The difference is that the former callings have more or less of eclat in them; they suggest thoughts of adventure, of prominent exploit, even of fame; while the lot of a shepherd is humble and obscure. The pictures in which the shepherd and the sheep are represented are also generally suggestive of peace and quiet; the shepherd looks reposeful and serene; the sheep docile and happy. Let us look beyond such pictures at the actual reality of a shepherd's life, and we shall find it is something very different.

It is a calling involving trouble. Sheep are not so docile as they look in pictures. They are silly, obstinate, continually straying, and unable to help themselves or find their way back again. A lady walking on the shore in the Isle of Arran observed two sheep apparently making for the water, utterly unconscious that they were in any danger. The shepherd was leading the flock by a safe road higher up and could not just then leave them. She was obliged to imitate the cry made by sheep in order to get the wanderers to turn and follow her, and thus bring them back to the shepherd.

It is a calling involving hardship. A shepherd must be out on the cloudy and stormy days as well as the bright, sunshiny ones. Shepherds in Australia must live out in the "bush," miles and miles from any civilized dwelling, "roughing" it day after day in solitude.

It is a calling involving danger. Heat and cold, lightning and flood, storm and snow, threaten the shepherd. There is a Devonshire tale of a stalwart shepherd who had to dig his flock out of the snow, one by one, and one by one to carry them into a place of shelter.

It is a calling involving risk of life. I have myself heard of a shepherd boy who went after some lost sheep by night, and came home soaked through and through to lie down on his bed and die.

And the life of an Eastern shepherd, such as the passage for to-day refers to, includes all this—trouble, hardship, danger, risk of life. See 1 Sam. 17. 34, 35; Ezek. 34. 12; Amos 3. 12; Matt. 18. 12. And so unremitting in care, so tender, so brave, so strong, was a shepherd supposed to be, that not only is David, the king of the Lord's choice, compared to one, but Jehovah himself takes this title, and appoints it also as the title of the promised Messiah: "Shepherd of Israel." Gen. 49. 24; Psa. 80. 1; Psa. 78. 71, 72; Ezek. 34. 23.

But there are false shepherds, mean, selfish shepherds, who care not for the flock intrusted to them, and in our last lesson we read of men who resembled these. The Pharisees were the religious rulers of the nation, and ought to have cared for the people. Yet they had "cast out of the synagogue," or excommunicated, the beggar for confessing what the Lord Jesus had done for him. They had acted as "thieves and robbers" seeking their own selfish ends, and "caring not for the sheep." And our Lord took this occasion to utter one of his most beautiful and precious parables, or allegories, and declare of himself, "I am the Good Shepherd." Let us well mark what this means. It means all that is contained in the other half of the Golden

Text: "The Good Shepherd giveth his life for the sheep." It means, as we have seen, a life of trouble, hardship, danger, and more than that—it means a life laid down.

Look at his life on earth—all that we know of it during the few years of his public ministry—was it an easy one? Let the class recall what they have read—his journeys up and down in Galilee, the multitude flocking round him, so that there was "no leisure so much as to eat" (Mark 6. 31)—the rejection and hatred which met him at Jerusalem—the persecution, the seeking to slay him, of which we have lately heard. And all this was for the sheep.

Then, what did it come to in the end? To his bitter agony and death. He laid down his life for the sheep (this is three times repeated, vers. 15, 17, 18) because there was no other way to save them. Here is the test of the "Good Shepherd." Moses had the spirit of a true shepherd in him: "Blot me, I pray thee, out of thy book which thou hast written." Comp. Psa. 69. 28. But the death of Moses would have been of no avail. It would not have saved one man in Israel. Only the blood of that Great Shepherd of the sheep (Heb. 13. 20) could atone for sin and save sinners.

The shepherd boy mentioned above, who died from the effects of seeking the lost sheep, could do no more for the flock. When he laid down his life he had done all in his power. But the "Great Shepherd" was "brought again from the dead"—"I was dead; and behold I am alive for evermore." And now he gives his risen life for the sheep. Look what he does for them:

He calls them by name.

He leads them out.

He goes before them.

I have not space to enter separately into these dealings of the "Good Shepherd," symbolized by the actual custom of shepherds in the East. But let the teacher ask the class to think what all this involves: Each of the thousands of believing souls in all ages called by name—the little girls in the class there—and how many other classes throughout the land! The boys of America who have learned to love the Shepherd—the boys of England—India—Africa, etc.—each one called and loved separately. Then each one led out, path prepared, steps guided, Shepherd going on first, making the way for each one. And then remind them how often the sheep go astray, how one after another has to be followed and brought back. True, it is the Almighty Lord who does this, but it is also the man Christ Jesus. Think of the condescension, think of the pains (if we may so speak), think of the tenderness!

One thing more. How may a child become one of these favored sheep? And Jesus tells us: "I am the door" into the sheep-fold. Come to him, the dying, risen, living Saviour, and he will receive you and mark you for his own.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the difference between Oriental shepherding and ours; the sheep-folds, leading the flock, defending against wild beasts, etc....How the Church of Christ is a sheep-fold....Who constitute the flock of Christ.... Three classes of dangers to the flock here pointed out. ....Four traits of the true shepherd as found in this lesson....Five privileges of the sheep as here shown. (For answers to these three questions see the Analytical and Biblical Outline.)....Read carefully the General Statement, and Thoughts for Young People, on this lesson. ILLUSTRATION. The sheep in the Orient are so tame and so trained that they follow their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply from time to time to remind them of his presence. They know his voice, and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe.—*Thomson.*

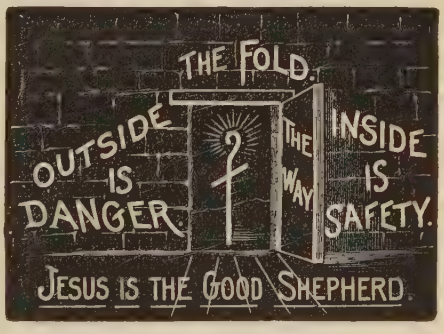
References. FREEMAN'S HAND-BOOK. Verse 1: The sheep-fold, 803. Vers. 3-5: Shepherd and sheep, 804.

Songs from the Epworth Hymnal.

82. Thou art my shepherd.
145. Saviour, like a shepherd lead us.
146. Faithful Shepherd, feed me.
161. In the secret of his presence.
170. I was a wandering sheep.
171. My Shepherd's mighty aid.
184. Safe in the arms of Jesus.
186. The Lord will provide.

Blackboard.

BY J. B. PHIPPS, ESQ.



In this illustration the fold is intended to represent the Church of Christ, and by it teach the necessity for entering within its walls. There is safety in the fold to those who enter in by the true way, which is the door of Christ. He is the true Shepherd, and the sheep will know his voice, and not stray away.

SUGGESTION. Explain the form and use of the ancient sheep-fold—the safety within, the danger without—and then show the safe-guards afforded by the Church to those who seek the protection of the great Shepherd.

THE SHEEP

ASTRAY. HELPLESS. HOPELESS.

Ransomed with the blood of the Shepherd.

Primary and Intermediate.

LESSON THOUGHT. *The Shepherd's Care.* Any teacher can illustrate this beautiful lesson sufficiently to make a lasting impression on the child's mind. The sheep-fold was a low, flat building, opening into a court, which was surrounded by a stone wall. The wall was often protected on the top by a layer of thorns. The doorway leading into the court was carefully guarded. A good illustration of the sheep-fold may be found in "Hand-book of Bible Manners and Customs," page 428.

Tell that while in Jerusalem, Jesus, in talking to the people, spoke of his followers as sheep, and himself as the Shepherd. Ask what the fold is for, and bring out the idea that sheep have enemies. Show that the door is guarded to keep robbers out. The shepherd has a right to go in and out of the door. The man who guards the door opens to him. Make something to represent a shepherd leading the sheep into the fold. Why do they follow him? Teach that it is because they know him. He knows the sheep all by name. If one is lame, or sick, he has a very tender care for that one. The sheep know the shepherd and love him. If you can draw make a lamb caught in a thicket of thorns, and the shepherd near by reaching out his hand to rescue the lamb. Tell that it is right for us to use this figure, because Jesus did. He is the good Shepherd. He knows all the people who love him by name. He has a very tender love and care for the lambs. He wants them all in a safe place, just as the shepherd wants his sheep in the fold at night. Where is the place of safety for Jesus's flock? With the Shepherd. Away from him are dangers. The one who gets away from Jesus will be torn by the thorns and hunted by the wolves. But the one who listens to the Shepherd's voice and obeys it will be kept from harm, and be led in pleasant paths.

How shall we get into the fold of Jesus? Print over the door of the sheep-fold, "Jesus." Tell that he said, "I am the door." Come to Jesus and ask him to make you his child and to take you in, and he will do it right away. Then, when you are in, he will take care of you. Call for Golden Text. Make cross, and teach that Jesus gave his life on the cross for his sheep. Let all repeat with folded hands,

"Kind is my Shepherd, and large is the fold
To which he calleth the young as the old;
Tenderly watching, in waking and sleep,
Over us, evermore, guard he doth keep."

Lesson Word-Pictures.

Sheep, big and little, strong and weak, old and young—a hurrying, jostling flock at the door of the sheep-fold! And there is the shepherd, who stands and calls them one by one! For every little lamb, too, he has a loving name, and how they run and bury their heads in the arms held out to them! That stranger who has just halted on his way past the fold—he tries his voice, but who of the flock know and mind him? The shepherd's fond and well-known tones gather all about him. And there he goes toward the pasture, this strong, gentle friend leading off, a tender lamb in his bosom, a big bleating flock behind him. I see him now leading them into the green pastures, and they scatter in valley and on hill-side, feeding on the sweet, juicy grass. I watch him guiding them beside the still waters that sparkle deep and clear and cool at the bottom of the hill. Through some valley of shadows he is guiding them. Look! Those bright, sharp eyes are a wolf's waiting to spring out of that ugly, black hole. The flitting shadow soon seen among the bushes—that too is the wolf's, eager to make his fatal spring. O how safe they are as that frightened flock come closer and huddle under the shepherd's strong, protecting crook! The storm breaks now out of that blackened sky, and hark! Hear the cry of some "silly lamb" astray as the tempest darkens and rushes and roars! How swift the shepherd's feet that run and rescue! It is evening now. The night-winds are chilly. There is the sound, though, of pattering feet around the shepherd. There, too, is the safe and sheltered fold ahead. There, too, is the opened door, and heaven gives home's fond welcome to the weary now gathered to its rest.

A. D. 30.] **LESSON III. THE DEATH OF LAZARUS.** **[July 18.**

John 11. 1-16. [*Commit to memory verses* 1-4.]

1 Now a certain *man* was sick, *named* Laz'a-rus, of Beth'a-ny, the town of Ma'ry and her sister Mar'tha.

2 (It was *that* Ma'ry which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Laz'a-rus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Je'sus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Je'sus loved Mar'tha, and her sister, and Laz'a-rus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that said he to *his* disciples, Let us go into Ju-de'a again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Je'sus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Laz'a-rus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Je'sus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Je'sus unto them plainly, Laz'a-rus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thom'as, which is called Did'y-mus, unto his fellow disciples, Let us also go, that we may die with him.

General Statement.

Jesus remained in Judea nearly three months, from the feast of tabernacles to the feast of dedication. Though few details are given of his ministry, it would appear that during the day he taught in the temple, or walked in the streets of Jerusalem. The hatred of the Jewish leaders was so intense that it was not safe for him to remain in the city at night, lest he might be taken in their plots.; but he was safe in the little village of Bethany, where he found a home with a family of wealth and social distinction. In that family were three persons toward whom Jesus felt a peculiar affection. One was the older sister Martha, whose active zeal could not rest in her service for Jesus; another was the younger sister Mary, who was content to sit at the Master's feet and listen to his wondrous words; the third was a young man, Lazarus, the idol of the household, and

deeply beloved by the Saviour. At the time of the feast of dedication the hostility of the Jews became so intense that they raised a mob, and actually undertook to murder him. Only with the greatest difficulty could he escape their hands. His ministry in Judea was therefore ended, and he turned his thoughts toward Perea, the province beyond Jordan, the only section of Palestine which he had not visited. He was at Bethabara, on the banks of Jordan, when a message came from Bethany informing him that his friend Lazarus was dangerously ill. He did not at once go to his bedside, for then the divine power would not have been so manifest, and the faith of his friends would not have received so strong an impulse. He waited two days, until he knew that Lazarus was dead, and then proposed to his disciples to return to Judea. They were surprised at what seemed his presumption in risking his life among such enemies, but accompanied him, willing to die, if need be, by his side.

Explanatory and Practical Notes.

Verse 1. A certain man. He is not named except in this gospel, perhaps because he was still living when the other gospels were written. But there is no reason for supposing that the gospel writers considered his resurrection greater and more noteworthy than the other miracles. **Named Lazarus.** A Greek form of the Hebrew name Eleazar, "God is my help." **Of Bethany.** A small village on the eastern slope of the Mount of Olives, about two miles from Jerusalem. It is now called after the name of Lazarus, *el Azariyeh*. **The town of Mary.** Several persons of this name are mentioned in the New Testament. This Mary was not the Mary Magdalene who first saw the Saviour, nor "the woman which was a sinner," who anointed him earlier in his ministry. **Her sister Martha.** She it was who was "cumbered with much serving" during the visit of Jesus (Luke 10. 38-42). The family seems to have been one of wealth and social position, if we can judge by the friends at the funeral (vers. 31, 45), the feast, the family tomb, and Mary's costly gift, John 12. 2, 3. (1) *Notice that the smallest place is worthy of note if it is the home of friends of Jesus.*

2. It was that Mary. The anointing by Mary did not take place until after the death and raising of Lazarus, but it is mentioned here by anticipation. **Which anointed the Lord.** This act of love had already become widely known when John's gospel was written, thus fulfilling the prophecy of Matt. 26. 13. (2) *Deeds of love to Christ are never forgotten, but will bring everlasting honor to the doer.*

3. Therefore his sisters sent. Knowing that Jesus had healed others, they sent to him word of their brother's illness. **He whom thou lovest is sick.** They do not ask Jesus to come and heal his friend. It is enough to inform him of Lazarus's illness; the Saviour's love will read between the lines their desire. (3) *We too may enjoy the honor of being friends of Jesus.* (4) *We can tell to Jesus all our troubles, and feel sure that he will help us.*

4. This sickness is not unto death. He meant that death should not be its final result; but the sisters doubtless understood that Lazarus would recover. How their faith in Jesus must have been tried when they saw him die! **But for the glory of God.** Observe how often Christ points our thoughts onward to results, when we would look back to causes. God would be glorified far more in the resurrection of Lazarus than in his restoration to health. May we not say the same of the death and resurrection of our friends? It is far greater to raise them up from the grave than to preserve them from dying. **That the Son of God.** With what calmness the Nazarene carpenter takes to himself this loftiest of all names! **Might be glorified.** The raising of Lazarus was to be an important link in the chain of events leading to the death, resurrection, and ascension of Christ, which in John's gospel are referred to collectively as his "being glorified." (5) *God's glory is often hidden in events that bring to us sorrow.*

5. Now Jesus loved Martha. The word in the original refers to friendship only, and not to an emotional affection. It is said that he *loved* Lazarus (v. 3), but that he was *a friend* to Martha and Mary. **Martha and her sister.** The two sisters represent different types of character, one that of zeal and activity, the other that of contemplation. They are doubtless named here in the order of their age, and Lazarus was younger than either. (6) *There may be genuine love for Christ under the most opposite forms of manifestation.*

6. When he had heard therefore. There is a peculiar emphasis on this word *therefore*. He loved them, and *therefore* he delayed his coming; because he would come when he could bring them the greatest blessing, and develop in them the strongest faith. **In the same place.** He was at Bethabara, or, according to the Rev. Ver., Bethany beyond Jordan. Most writers have identified this at a ford of the Jordan, nearly opposite Jericho, but some recent authorities favor the ford *Abarah*, a little south of the Sea of Galilee. (7) *The seeming delays of Christ in answering our prayers are because he loves us, and would make our deliverance the more marked.*

7. Then after that. When his divine omniscience showed him that the right moment for intervention had now arrived. **Let us go into Judea again.** He said nothing about going to Bethany, and his disciples did not know the errand of his journey, but supposed that he intended to return to Jerusalem.

8. His disciples. Who were surprised that just as he was beginning his work in Perea he should wish to leave it and face once more the perils of the capitol. **The Jew.** In John's gospel "the Jews" are the people of Judea, who were always bitterly opposed to Jesus. **Of late sought to stone thee.** Less than a month before, at the feast of dedication, when Jesus had been compelled to leave the city. Their violence had showed what danger he must incur in revisiting the capitol.

9. Jesus answered. Not giving a direct answer, but announcing a truth which contained the answer. **Are there not twelve hours?** He put into other words the saying, "Man is immortal till his work is done." God gives to men a certain time for a certain work, and he who sees clearly his path of duty walks in safety. **Seeth the light of this world.** Just as the sun gives light to the earth, so God's word, the Spirit, and reason point us to the way of duty. (8) *How blessed the assurance that he who is doing God's will is safe!*

10. If a man walk in the night. Without the clear light of duty. **He stumbleth.** Making mistakes which may bring him to failure and ruin. **There is no light in him.** He has not the clear guidance of the Sun of righteousness.

11. Our friend Lazarus sleepeth. He meant, though his disciples knew it not, that just as from sleep there is a waking, so there will be from death. The very expression "sleep of death," and the name "cemetery," which means "sleeping place," point to a resurrection and a life hereafter. **I go, that I may awake him.** He declares his purpose to work the miracle, and thereby shows the fullest confidence in his supernatural powers.

12, 13. Then said his disciples. They endeavor to dissuade him from going to Judea, since it is not necessary, if Lazarus is recovering. **If he sleep, he shall do well.** They take his words literally, when he is speaking figuratively. **Jesus spake of his death.** To us, knowing the whole story, and familiar with the figurative expressions of Christ, it seems strange that they should have misunderstood his words. But even now, after twenty centuries of study on the New Testament, it is not always easy to decide what is to be understood literally, and what figuratively.

14, 15. Then said Jesus unto them plainly. Dropping all metaphor, when he saw that his words were not understood. **Glad for your sakes.** Because from his absence and the miracle their faith would be strengthened. **That I was not there.** Because if he had been present Lazarus would have been restored without death.

16. Thomas, which is called Didymus. One name is Hebrew, the other Greek, and both mean "a twin." Some writers see in his name a token of his nature, in which two elements of faith and unbelief were united. **Let us also go, that we may die with him.** Thomas was slow to believe, but loyal to follow his Master. His words show the peril which awaited Jesus in Judea, where the rulers were bent on accomplishing his death.

HOME READINGS.

M. The death of Lazarus. John 11. 1-16.
Tu. The man of miracles. John 10. 19-42.
W. Death, the result of sin. Rom. 5. 12-21.
Th. The certainty of death. Eccl. 9. 1-10.
F. The entrance to eternity. 2 Cor. 5. 1-15.
S. The spiritual death. Eph. 2. 1-12.
S. The eternal death. Matt. 25. 24-30.

GOLDEN TEXT.

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. John 11. 11.

LESSON HYMN. L. M.

Hymnal, No. 242.

I know that my Redeemer lives;
What joy the blest assurance gives!
He lives, he lives, who once was dead;
He lives, my everlasting Head!

He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need.

He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safety there.

TIME.—During the four months between the Feast of Dedication and the last Passover.

PLACE.—Bethabara, beyond Jordan. (See Descriptive Index.)

RULERS.—Same as before.

CONNECTING LINKS.—The end draws swiftly on. The hostility of the rulers of the Jews is open and violent. For safety he withdraws to the quiet of the spot beyond Jordan, hallowed by John's work and his own baptism. The last attempt at systematically preaching his Gospel is begun by the seventy. He himself continues his preaching to those who dare to still follow him, and many believe. Into this quiet comes the cry of despair: "He whom thou lovest is sick." Let us turn to the story.

DOCTRINAL SUGGESTION.—The humanity of Jesus.

QUESTIONS FOR SENIOR STUDENTS.

1. A Troubled Household, v. 1-4.

To what family are we introduced in this lesson?
What evidence is there that Jesus knew the whole family well before this? ver. 3.
How far away was Jesus at this time?
What remark similar to the one in ver. 4 had Jesus made about a blind man?
How did this sickness result in the glory of Jesus? vers. 47-52.
What spirit is shown in ver. 3? is it hope, or fear, or despondence?

2. A True Friend, v. 5-16.

What beautiful trait of our Saviour's human character is shown in these verses?
Why had Jesus left Judea and gone to Perea?
What does he now give as his reason for returning?
How did the announcement affect the disciples?
How did Thomas express this feeling of despondency?
How does Jesus show his great love for Lazarus?
What are the characteristics of a true friend?

Practical Teachings.

1. To go to God with all our fears, with troubles, with sickness, with every want that can arise, is one of our great privileges.

2. Sometimes he waits more than "two days" before he answers. But he knows what is best for us.

3. Danger did not deter Jesus from a service of love. In the "twelve hours" of the day he would walk with no fear.

4. Because the disciples could not understand Jesus was no proof that he was not intent on a work of tender love. We cannot always understand his word, but it is full of love nevertheless.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Troubled Household, v. 1-4.

Who composed the household at Bethany?
By what act had Mary become known?
What was their present trouble?
What message did they send to Jesus?
What did Jesus say of the sickness?

2. A True Friend, v. 5-16.

How did Jesus regard this household?
What did he do when he heard the message?
Where was he staying? John 10. 40.
What did he propose to his disciples?
What objection did they make?
What was Jesus's reply?
What assurance did he give them about Lazarus?
What was the disciples' answer?
To what did they think he referred?
What explanation did Jesus make?
Who were to be benefited by his absence?
What was his invitation to them?
What was Thomas's proposition?

Teachings of the Lesson.

Where are we taught in this lesson—

1. The sympathy of Jesus with human sorrow?
2. The sympathy of Jesus with human friendships?
3. That death is not destruction, but a sleep?

QUESTIONS FOR YOUNGER SCHOLARS.

What friend of Jesus lay sick in Bethany? **Lazarus, the only brother of Mary and Martha.**

How did Jesus feel toward Lazarus and Mary and Martha? **He loved them.**

What message did Mary and Martha send Jesus? **"Lord, he whom thou lovest is sick."** [miles away.

Where was Jesus? **In Perea, about twenty-five**

How long did he stay in Perea after receiving this message? **Two days.** [into Judea."

What did he then say to his disciples? **"Let us go**

Why did his disciples try to keep him from going? **For fear the Jews would kill him.**

How did he answer them? **"Are there not twelve hours in the day? A man will not stumble if he walk when it is light."**

What did these words of Jesus mean? **That wicked men had no power to shorten his life any more than they had power to shorten the day.**

What must Jesus finish before he could die? **The work his Father had given him to do.**

When are we walking in the light? **When we are doing the work God gives us to do.**

How did Jesus speak to his disciples of Lazarus? (Repeat the Golden Text.)

How did the disciples understand Jesus? **That Lazarus was resting in sleep.**

What did Jesus tell them plainly? **Lazarus is dead.**

Why was Jesus glad for his disciples that Lazarus was dead? **Because a greater blessing would come to them through his death than through his life.**

What blessing? **Stronger faith in Jesus as the Son of God.**

Who was willing to die with Jesus? **Thomas.**

Words with Little People.

If you are Jesus's own dear children, and are trying to live for him, he will *take you*, full of joy, *dear little girl, dear* little boy, "to the *world of light*," SOME DAY.

"And under the ground where the violets sleep,
Your dear little *body safe will keep*."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Lazarus? **A friend of Jesus. 2.** Where did he live? **At Bethany, near Jerusalem. 3.** What happened to him? **He was taken sick and died. 4.** Where was Jesus at the time? **At Bethabara, beyond Jordan. 5.** What did Jesus say of him in the Golden Text? **"Our friend,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus as a Friend.

I. A LOVING FRIEND.

He whom thou lovest. v. 3.

"Behold my mother and my brethren." Matt. 12.49.
"The Son of God, who loved me." Gal. 2. 20.

II. A Thoughtful Friend.
This sickness... for the glory of God. v. 4.
"That the works of God....manifest." John 9. 3.
"Himself....bare our sicknesses." Matt. 8. 17.
III. A Courageous Friend.
Let us go into Judea again. v. 7.
"Lo, he speaketh boldly." John 7. 26.
"Be strong in the Lord." Eph. 6. 10.
IV. A Working Friend.
Are there not twelve hours? v. 9.
"Work the works of him that sent me." John 9. 4.
"To finish his work." John 4. 34.
V. A Helping Friend.
I go that I may awake him. v. 11.
"The Son quickeneth whom he will." John 5. 21.
"Will raise him up at the last day." John 6. 40.

THOUGHTS FOR YOUNG PEOPLE.

Friends of Jesus.

1. There are those whom Christ holds in special affection as friends, because he sees in them certain noble elements of character. He who would be a friend of Jesus must be worthy of Jesus's friendship. v. 1–3.

2. The friends of Jesus are not exempt from trial, sickness, calamity, and death in this life. On the contrary, they sometimes meet with these evils because they are his friends. Jesus waited awhile because he loved Lazarus and his sisters; had they been strangers he might have spoken a word, and healed him at once. v. 4–6.

3. The friends of Jesus can call upon him in trouble, assured that he will lend a sympathizing ear. We need not send a messenger to tell him of our needs, for he listens to our prayer. v. 3–6.

4. The friends of Jesus cannot always understand his dealings with them. Their faith is tried when he delays to come to their relief, even while he is actuated solely by a desire to bestow abundant blessings. v. 6, 15.

5. The friends of Jesus may rest in the assurance that he knows their condition, that he sympathizes with their troubles, and that in just the right moment he will come to their relief. v. 7–15.

6. The friends of Jesus should cling to him, and trust in him, even when they cannot comprehend his plans. v. 16.

English Teacher's Notes.

The eleventh chapter of John's gospel is one of striking and unique interest among the narratives which concern our Lord's early life. It relates not his dealings with the inquirer, the sick, the needy, the sinner, not the way in which he taught the multitude and answered the contradiction of the Pharisees, not the way in which he trained his disciples for the work destined for them in the future; it tells of his dealings with his friends—with a private family who were bound to him by the deepest affection. And yet, in the course of the narrative we are met by the most wonderful of miracles, and that which, more than any other, aroused the final burst of fury which resulted in his death. There were probably many private reasons why the story was not related by the other evangelists. While one of the sisters was known wherever the Gospel was preached (Matt. 26. 13), the brother, Lazarus, was to remain veiled from public view until long years had gone by, and so it is only in the latest of the four gospels that the wonderful and touching tale is recorded.

In the earlier part of the story, given in the passage for to-day, we have two scenes presented to us, the one in Bethany, the other in that place "beyond Jordan" whither our Lord had retired to escape the murderous attempts of the Jews. Chap. 10. 39, 40.

You may stand in a dark, dull room, and fancy it is a very cold day, and betake yourself, shivering, to the fireside. But just go across the passage to the opposite room, and what a contrast! There all is brightness, and you feel a genial warmth stealing over you. What is the reason? You have got to the sunny side of the house. Put your plants in that window, and they will thrive and blossom, while placed on the dark side they will be stunted and miserable.

This is just what we see in the passage: the dark side at Bethany, the bright side beyond Jordan.

1. *The Dark Side.*

Very gloomy and black it is, for the beloved brother of the family lies sick unto death. What can they do? If only their Friend and Lord and Master were here! But he is far off just when they so much need him. They will send a swift messenger to Jesus, and surely he will come and help them and heal their sick brother. So the messenger departs, and the sisters watch beside the sick-bed with mingled hopes and fears. But before there is time for him to return, or probably even to reach the Lord Jesus, death approaches and seizes his prey. Lazarus lies cold and still. Then follows the funeral, the form so cherished is laid in the sepulcher, and friends gather round the stricken sisters to "comfort them," if possible, "concerning their brother." And the Friend on whom their hopes depended has not come! It looks as though he had failed them.

2. But now look at *the bright side.*

We must leave Bethany with its sorrow and go over Jordan; there we shall find that

"Behind the clouds is the sun still shining."

And just as in sunlight there are three principal elements or rays united in one, so it is here. Let us look at the three rays which constitute this sunlight. They are all to be found in the Golden Text: "Our friend Lazarus—sleepeth—but I go, that I may awake him out of sleep." There is,

(*a*) *Love:* "*Our friend Lazarus.*" Jesus, we are told, "loved Martha, and her sister and Lazarus." So confident were the sisters of the Master's affection for their brother that they could send the message: "Lord, he whom thou lovest is sick." And had they made a mistake? For Lazarus and his sisters' sake the Master was willing to leave his safe retirement, the place where many had believed on him, and venture again into the unfriendly Judea, and into the neighborhood of his most bitter foes. True, he did not start immediately. He had his own gracious reasons for deferring his journey.

But we see that all the while he was caring about the matter.

(*b*) *Knowledge:* "*Lazarus sleepeth.*" The messenger had only brought the news of his illness. But Jesus knew the whole matter from the beginning. The news was no news to him. He was not only aware of the sickness, but he knew to what it should tend and what should result from it: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." And he knew the moment that the spirit forsook its mortal tenement and the weeping sisters were left with the lifeless body: "Our friend Lazarus sleepeth." Though he seemed far away from them and they left alone, he knew all about it.

(*c*) *Power:* "*I go, that I may awake him out of sleep.*" The sisters had counted on his help. He had not come to them, and they thought all was over now and nothing more could be done. Hope had died within them, there was not a rift left in the clouded sky. But the Sun of power was behind, ready to break forth upon them. Death had already been foiled twice over of his prey by the touch and the voice of Jesus (Luke 7. 11, etc.; 8. 41, etc.); and the grave was equally impotent to resist his bidding. He was able.

Whenever there is a dark side for the friends of Jesus, there is a bright side too. It was so with the people of Jehovah of old. At the time of their deepest misery he declared: "I have surely seen the affliction of my people . . . I know their sorrows. . . . I am come down to deliver." Exod. 3. 7, 8. There was love, knowledge, power. "He careth," "he knoweth," "he is able."

But what of those who cannot claim to be friends of Jesus? Thank God, he cares for them too; he knows their condition; he is able to save. But they must cast their load of sin on him before the load of sorrow can be lightened. Until they have accepted him the bright side is shut to them. But O! how willing he is to open it!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw or show a map illustrating the relative positions of Jerusalem, Bethany, Bethabara.... State where Jesus was at the time of the lesson, and how he came to be there.... The family at Bethany, who composed it, their different traits of character, and what is known of each one.... The traits and attributes of Jesus as shown in this lesson: 1. Knowledge; 2. Forethought; 3. Sympathy; 4. Courage; 5. Industry; 6. ——; 7. ——.... What the lesson teaches concerning sickness and trouble.... What is here taught concerning the privileges of friends of Jesus.... Who are the friends of Jesus now? What can such find for their comfort and encouragement in this lesson? What spirit should they show.... *Illustration.* A certain nobleman desired no other inscription on his tomb except his name and the words: "The friend of Sir Philip Sydney."

References. FREEMAN. Ver. 9: The hours of the day, 806. Ver. 16: Double names, 807.

Songs from the Epworth Hymnal.

137. Is this thy time of trouble?
139. Fear not! God is thy shield.
142. Tell it to Jesus.
143. Jesus, my portion.
157. O holy Saviour! friend unseen.
159. Come unto me.
163. My Jesus, as thou wilt.
173. I need thee every hour.
188. Lead, kindly Light.

Blackboard.

BY J. B. PHIPPS, ESQ.

Place this design on the board before the school assembles. It is a lesson from the sickness of Lazarus, and shows the crowning joy of a Christian's life to be that, whether he lives or dies, he is Christ's. If he fall asleep, as did Lazarus, death is robbed of all terror, for he will awake in Christ's kingdom. This is no idle hope or fleeting joy. It is real and true. So must our lives be true and earnest; we must work and fulfill our duties during the appointed time, while God gives us the opportunity. We must trust in the love of God even though we cannot read all his providence at one time. ILLUSTRATION. Write on the board, "*I go that I may awake him.*" Cover up or erase part of it, and the meaning is obscure. That is because we see in part only, but it is plain when we see all. If we did not know all, one might wonder why Jesus delayed his going to Lazarus, but in this, as in all things, it manifests divine love.

Primary and Intermediate.

LESSON THOUGHT: *Jesus and the Home.* This is one of the lessons in which Jesus is seen as a real, personal Friend, full of kindly interest in people, and ready to help in time of trouble. The more real we can make our Lord to the little ones, the more readily their hearts will rest upon him.

Print "The Same" on the board in large letters. Show a flower, or a spray of green leaves, and ask if this will be the same next winter? Various illustrations may be used to show that all earthly things change. Our lesson is about One who never changes; who is the very same now as when he lived on earth, many hundreds of years ago. Ask what name to print before "The Same?" Yes, Jesus. Now let us see what he was like when he was here.

Print "Joy in the Home." Tell that a little way from Jerusalem was a village called Bethany. In this village was a bright little home to which Jesus loved to go. Tell who lived there, and describe the inmates of the home briefly. Read verse 5, and let children tell why Jesus loved to be with these friends. Show that Jesus loves to go where he is made welcome. Ask, Does Jesus enter homes now? Does he call the brothers and sisters by name? Does he talk with them and cheer them, and make the house bright with his presence now, as he did this home? Add to "Jesus The Same," "To-day," and show how the glad, happy home now is the one to which Jesus comes. Give word-

picture of a home in which he is spoken to and spoken of, and contrast it with one in which he is not known or cared for.

Print "Trouble in the Home." Tell that trouble came to this happy home. Had Jesus then forgotten it? No, but he lets sickness and sorrow come to those whom he loves, so that it may be seen how strong and good and loving he is. Tell what the sisters did when trouble came. *They sent word to Jesus.* They knew he loved them and would help them. What should we do when trouble comes? Jesus is the same to-day; we may tell him all about our sorrows, and he will come and comfort us. Tell story of a child who, when told that mamma was very sick, said, "I will go and tell Jesus." Was that the right thing to do? Yes, for Jesus wants us to bring all our troubles right to him. When we do that we need not feel troubled any more, he will do the very best thing for us. Sing "Jesus loves me."

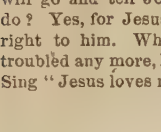
Lesson Word-Pictures.

Why run the sisters of Lazarus often to the door of the Bethany home, and then anxiously glance down the road? Why did Martha stand there screening her eyes from the slanting rays of the setting sun of yesterday, and this morning, why is Mary at the door, so solicitously watching? On yonder couch Lazarus lies sick. He is sinking into death's fatal slumber and only Jesus can hold him back. Why tarries the Master? The messenger went day before yesterday, told Jesus, and has now returned. Ah, there is the Master coming at last, and the twelve are with him. Twelve steadfast companions, clustered around him, like a body-guard, for do not the Jews mean to stone him? Yes, the Master has come to awake Lazarus out of sleep. The brother of Martha and Mary sleepeth now. He hears not the happy song of the laborers returning through the fields from their work, nor the sobbing of the sisters at home. No care burdens him. No regret torments him. There is peace at last in the face of Lazarus, and his hands are folded in rest. It is the sleep of death, the quiet of the lonely tomb in the fields.

A. D. 30.] LESSON IV. THE RESURRECTION OF LAZARUS. [July 25.

John 11. 17-44. [*Commit to memory verses* 23–26.]

[The above selection was made by the International Lesson Committee. Its extreme length has made it necessary for the leading publishing houses to unite in printing a portion of the text, as follows:]



20 Then Mar'tha, as soon as she heard that Je'sus was coming, went and met him: but Ma'ry sat *still* in the house.

21 Then said Mar'tha unto Je'sus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Je'sus said unto her, Thy brother shall rise again.

24 Mar'tha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Je'sus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

39 Je'sus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Je'sus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Laz'a-rus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

General Statement.

For two days after receiving word of the illness of Lazarus at Bethany, Jesus waited on the east of Jordan. He saw by his omniscience the sisters standing around the couch of their dying brother: he heard the last faint breath, and beheld the spirit leave the body. He watched afar the sad procession which bore the corpse to its tomb, and heard the whispered cry, "O, if Jesus had been here!" At the right moment, when his coming would lift the stricken hearts out of the deepest up to the highest, he turned his footsteps toward Bethany, followed by his wondering disciples, who can only hope to die by his side at the hands of his enemies. They cross the Jordan, where their ancestors crossed it fifteen centuries before, where Elijah's mantle swept its waters later. They climb the steep hills of Judea, and on the fourth day they enter the little town of Bethany. The word reaches the sorrowing sisters that Jesus has come at last. The impetuous and active Martha leaves the circle of mourners in the home, and goes out to meet Jesus with words in which tender reproach, sorrow over the past, and a faint hope for the future seem mingled. The Saviour comforts her, and gives a promise which awakens in her a new expectation. Soon the younger sister comes near, with her sorrow, more still, but as deep as Martha's. The heart of Jesus seems torn with a strange agony, the struggle before a glorious victory. He stands before the grave, at first weeping, then calmly communing with his Father, then confident of his power. Three words of might are uttered, and from his four-days' sleep in the arms of corruption Lazarus comes forth to life. In this miracle we read two lessons, one the quickening of the spiritual nature from the death of sin into the life of righteousness, the other the resurrection of God's sleeping saints, the friends of Jesus at the last day.

Explanatory and Practical Notes.

Verse 20. Then Martha. Each sister is true to her own trait of character. The active Martha goes out to meet Jesus; the contemplative Mary remains at home, absorbed in her grief. **Jesus was coming.** He had come from Bethabara, or Bethany, beyond Jordan, the place of the last lesson. **Went and met him.** Jesus sent word of his coming, as he wished to see the sisters apart from the presence of others. The mourning customs of the Jews were oppressive, and the house was probably full of people, who were in only form sympathizing with the mourners. **Mary sat still.** According to Jewish custom she was seated on the ground, while all around her sat people lamenting with her.

21, 22. Lord, if thou hadst been here. These words expressed the great burden of the two sisters' thought during the four days. "O if Jesus had only been here!" Just so people in sorrow often say, "If we had only tried such a remedy, or called in such a physician!" **But I know, that even now.** There was

in her heart a faint hope, but too faint to be expressed, that Jesus might raise her brother from his grave. Already at least two miracles of resurrection had been wrought, and it is almost certain that there had been others. **God will give it thee.** We too can rest in this mighty Intercessor, whose prayer in our behalf cannot fail.

23. Jesus saith. The purpose of Jesus in these words and those that followed was to awaken and lift up her faith. **Thy brother shall rise again.** Those words were not only for her comfort, but for ours. The raising of Lazarus, soon to be wrought, was to be a foretoken of another higher and more glorious resurrection.

24. Martha saith. Her utterance shows that she possessed the most enlightened views of her time concerning the hereafter. Not in vain had the two sisters received Christ under their roof. **The resurrection at the last day.** Probably her thought of the resurrection was less consoling than ours in like circumstances, for as yet the truth had not been revealed in its glorious fullness. And even now but few Christians realize how completely the resurrection triumphs over death.

25. I am the resurrection and the life. A mighty utterance. In it Jesus asserts that the true life by which the future resurrection shall come is in himself and derived from him. The word **life**, and its verb **live**, are in the original *zoe*, a word which in this gospel is used especially with reference to the spiritual life as distinct from the physical. **He that believeth in me.** It is faith in Christ which gives union with him, brings his divine life into us, and thus imparts the true life to us. **Though he were dead.** A mistranslation, corrected in the Rev. Ver. "though he die." **Yet shall he live.** He who believes in Christ shares in Christ's life, divine in its origin and spiritual in its nature. He may die, but he has in him the power which shall yet rise above death.

26. Whosoever liveth and believeth. In our opinion this means, "Whosoever possesses that spiritual life by believing in me shall never die." Other commentators regard it as meaning, "Whoever, while in the physical life, believes on me." **Believest thou this?** Notice how Christ by hint, by statement, and by appeal was drawing forth the faith of Martha.

27. I believe that thou art the Christ. We are not to suppose that Martha had an enlightened conception of Christ's personality, his divine nature, and his spiritual kingdom. But she believed in him as the Messiah, and that was faith sufficient for her day. Clearer views would come later to one who had laid the foundation of belief in the Messiahship of Jesus.

28-38. [These connecting verses are omitted in the lesson-helps, but they should be read from the Bible in the class.] After her interview with Jesus, Martha returned to the house and quietly informed Mary that Jesus had came and had inquired for her—a fact which is not given in the account of the conversation. Mary went at once to meet Jesus, and fell at his feet, saying the same words that had been spoken by her sister in verse 21. All around were weeping, and Jesus also wept in sympathy with them. They came to the sepulcher, which was a cave, covered with a stone.

39. Take ye away the stone. He could have caused it to roll away by a word, but he chose to exercise their faith and make them, by partaking in the work, believe in the miracle more thoroughly. We cannot raise those who are dead in sin, but we can remove the hinderances which keep Christ from them. **Martha . . . saith unto him.** This remark comes more naturally from the active, practical Martha than from the quiet, retiring Mary. **By this time he stinketh.** She may have thought that he desired as a friend to look upon the face of the dead; and reminds him that this would not be consoling, but rather repulsive, for corruption had already begun its work. Incidentally, her words prove the certainty of Lazarus's death, and thereby make the miracle more manifest.

40. Said I not unto thee. Perhaps this is a reference to the message sent to the sisters in verse 4 of the last lesson; perhaps to some unrecorded utterance of Jesus. **If thou wouldest believe, thou shouldest see.** There was a sense in which the miracle of the raising of Lazarus was dependent upon the faith of the two sisters. Had they not possessed the heart of faith, a willingness to believe Christ, the miracle would not have taken place. Faith is spiritual insight, and he who believes sees. **The glory of God.** That is, a miracle which by revealing God's power discloses his glory.

41. Jesus lifted up his eyes. A natural and expressive attitude of prayer. **Father, I thank thee that thou hast heard.** In this prayer there seems to be a reference to some previous prayer, perhaps on the way to Bethany, culminating in the "groaning" before the sepulcher (v. 33). There can be no great spiritual triumph without a spiritual struggle.

42. I knew that thou hearest me always. Would that we might realize this as true with us as it was with him! No true prayer remains unheard or unanswered. Even when to "our blindfold eye" the answer seems denied, the true and better answer is always given. **Because of the people which stand by.** The thanks was uttered publicly for the people's sake, not for God's; because God knew what was in the heart of his Son, while the people needed to have their thoughts turned, from the event at that moment to take place, to God who was about to effect the miracle. **May believe that thou hast sent me.** He said this before the miracle, showing an absolute confidence in his own power to work the miracle, and a revelation of his purpose in working it; which was to show to men that he came with a divine authority.

43. He cried with a loud voice. He could have called the dead man forth in a whisper, or by an act of his will without a spoken word; but he wished to show to all present—among whom were many unbelievers—that the power dwelt in himself. **Lazarus, come forth.** Literally, "Lazarus, hither! out!" There is no verb in the original.

44. He that was dead came forth. Prompt to obey the call of Christ, as the dead will obey it on the resurrection morning. **Bound hand and foot.** The body was wrapped round and round with long strips of cloth, the **grave-clothes**, the arms being pinioned to the side, and the feet tied together, so that there is reason in the ancient opinion that the coming forth of Lazarus was "a miracle within a miracle." **Face was bound about.** A cloth was wrapped around the face, but it is not certain whether it covered it. **Loose him and let him go.** This command broke the spell upon those around by giving them something to do. The gospel answers no questions about the condition of Lazarus during "those four days," and thus shows its truthfulness, for a fabricator would have invented many stories. One tradition is mentioned. It is said that the first question which he asked Christ after being restored to life was whether he must die again; and being told that he must, he was never more seen to smile. The reader who would study a most realistic conception of Lazarus after his resurrection will find it in Robert Browning's poem, "An Epistle containing the strange Medical Experience of Karshish, the Arab physician." Another fine poem, of very different style, is by Tennyson, in "In Memoriam," No. XXXI.

HOME READINGS.

M. The resurrection of Lazarus. John 11. 17-44.
Tu. The result of the resurrection. John 11. 45-57.
W. Assurance manifest. 1 John 3. 14-24.
Th. The resurrection of the body. Job 19. 25-29.
F. The resurrection declared by Christ. Mark 12. 18-27.
S. The resurrection of Christ foretold. Matt. 16. 21-28.
S. The resurrection of Christ witnessed. Matt. 28. 1-20.

GOLDEN TEXT.

Jesus said unto her, I am the resurrection and the life. John 11. 25.

LESSON HYMN. S. M.

Hymnal, No. 993.

It is not death to die,—
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

It is not death to fling
Aside this sinful dust,
And rise, on strong exulting wing,
To live among the just.

Jesus, thou Prince of life,
Thy chosen cannot die!
Like thee, they conquer in the strife,
To reign with thee on high.

TIME.—Immediately after events of last lesson.

PLACE.—Bethany. (See Descriptive Index.)

RULERS.—Same as before.

CONNECTING LINKS.—From Bethabara to Bethany Jesus has gone with his disciples. Bethany lies close to Jerusalem. Danger is there. But Jesus heeds not when his loving attendants warn him his friend is dead. There is sorrow in Bethany, and only he can soften it. How shall he soften it? Let us study to see.

DOCTRINAL SUGGESTION.—Victory over death.

QUESTIONS FOR SENIOR STUDENTS.

1. Jesus and Martha, v. 17-27.

What inference can be made from ver. 19 as to the social position of the family?

What do we surely know concerning the party to which they belonged from ver. 24?

How much faith did Martha have in Jesus's power? ver. 21.

Was her faith equal to her own statement of it? Read carefully ver. 22 with ver. 24.

What resurrection did Jesus mean in ver. 23?

What did he mean in ver. 25?

Who else besides Martha had made the same confession that is given in ver. 47?

2. Jesus and Mary, v. 28-37.

How many had witnessed the interview between Martha and Jesus?

How should Martha know Jesus had come when Mary did not know? ver. 20.

What difference of character between these sisters is hinted at in this story?

What suggestion that Mary and Martha had talked about Jesus healing their brother if he only could get to him before his death? vers. 21, 32.

What light does this throw on ver. 3?

How did our Lord's treatment of Mary and Martha differ?

What lesson of this quarter is brought to mind by a question the Jews asked? ver. 37.

3. Jesus and Lazarus, v. 38-44.

Of what was Jesus's weeping and "groaning within himself" a sign?

How does Martha's expression in ver. 39 show that she did not at all comprehend Jesus's words in vers. 25, 26?

When had Jesus said to her the words used in ver. 40?

How do these words explain vers. 23, 25, 26?

What evidence that Jesus had prayed some unnarrated prayer for this very occasion? ver. 41.

What harmony between vers. 42 and 4 of this chapter?

Jesus could have raised Lazarus in any way he chose. Why did he call with a loud voice?

What after evidence is there that Lazarus was really raised from the dead? chap. 12, ver. 2.

Practical Teachings.

1. Hope for Martha—sympathy for Mary—life for Lazarus. Jesus has for each of us just what we need.

2. "If thou hadst been here." How often we say *if, if, if!* But things had been ordered far wiser for them than their thoughts. So they are for us. The lesson is, *believe!*

3. How patient Jesus was with unbelief! How much he did "that they might believe!" He is the same with us: O, how patient!

4. Life out of death for Lazarus. Spiritual life out of spiritual death for him that believeth. That may be you. Is it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Jesus and Martha, v. 17-27.

How long had Lazarus been dead?
Who were comforting the sisters?
Who went to meet Jesus?
Where was Mary?
What did Martha say to Jesus?
How did Jesus comfort her?
To what did she suppose he referred?
Of what resurrection power did he speak?
What was Martha's confession?

2. Jesus and Mary, v. 28-37.

How did Mary know that Jesus was near?
What did she do?
What reason was given for her going?
What cry of grief did she repeat?
What effect had her grief upon Jesus?
How did he show his love for Lazarus?

3. Jesus and Lazarus, v. 38-44.

Where was the body buried?
What command did Jesus give?
What objection was urged?
What answer was given by Jesus?
What was the prayer of Jesus?
What was his command?
What followed the command?

Teachings of the Lesson.

Where in this lesson do we see—

1. Faith in the presence of Jesus?
2. Faith in the power of Jesus?
3. Life through the power of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

How long had Lazarus been dead when Jesus came to Bethany? **Four days.**

Who went out to meet Jesus? **Martha.**

What did she say to him? **"Lord, if thou hadst been here, my brother would not have died."**

What was Jesus's answer? **"Thy brother shall rise again."**

What did Martha think that Jesus meant? **That Lazarus should rise at the last day.**

What did Jesus say to her? (Repeat the Golden Text.)

Why did he say this? **To tell her that in him was power to raise Lazarus to life at that moment.**

Who did Jesus say should live again? **All who believe in him.**

What was Martha's reply to Jesus? **"I believe that thou art the Christ, the Son of God."**

What word did Martha bring Mary? **"The Master is come, and calleth for thee."**

What did Mary do? **She fell down at his feet and wept.**

What did Jesus ask her? **"Where have ye laid him?"**

How did Jesus show his love and sorrow at the grave? **He wept.**

What did he tell the people to do? **To take away the stone from the tomb.**

Why did he pray to the Father? **That all might see that he did nothing without God.**

What happened when he called, "Lazarus, come forth?" **Lazarus came out of the tomb alive.**

Words with Little People.

What a blessed Golden Text! read the whole verse. Do you think it is almost too *wonderful* to be *true*, that Jesus has power to raise the dead to life again? O but it *is* true, darlings. That dear little body that went to sleep and was laid "under the violets" *will surely rise again*, and Jesus will make it like *his own glorious body*. Then he will take it to the

> "Beautiful heaven, where all is light;
> Beautiful gates of pearly white;
> Beautiful robes the ransomed wear,
> Beautiful all who enter there."

THE LESSON CATECHISM.

[For the entire school.]

1. How long had Lazarus been buried when Jesus came to Bethany? **Four days.** **2.** What did Jesus say to Martha, the sister of Lazarus, in the Golden Text? **"Jesus said,"** etc. **3.** How did Jesus show his sympathy at the grave of Lazarus? **"Jesus wept." 4.** What command did Jesus give? **"Lazarus, come forth!" 5.** What followed the words of Jesus? **The dead man came forth living.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Resurrection and the Life.

I. DEATH.

1. *In the grave four days.* v. 17.
   "In Adam all die." 1 Cor. 15. 22.
2. *Many....came to comfort.* v. 19.
   "Weep with them that weep." Rom. 12. 15.

3. *Martha....went and met him.* v. 20.
"Come unto me....rest." Matt. 11. 28.
4. *Mary sat still in the house.* v. 20.
"The heart knoweth his own bitterness." Prov. 14. 10.

II. The Living One.
1. *Thy brother shall rise again.* v. 23.
"There shall be a resurrection." Acts 24. 15.
2. *I am the resurrection.* v. 26.
"By man....the resurrection." 1 Cor. 15. 21.
3. *Believeth on me....never die.* v. 26.
"Seeth the Son....believeth....life." John 6. 40.
4. *The Christ, the Son of God.* v. 27.
"God was manifest in the flesh." 1 Tim. 3. 16.
5. *Jesus wept.* v. 35.
"Touched with....feeling." Heb. 4. 15.

III. The Resurrection.
1. *If thou wouldest believe....see.* v. 40.
"Faith....the evidence of things not seen." Heb. 11. 1.
2. *I thank thee....hast heard.* v. 41.
"The Father hath not left me alone." John 8. 29.
3. *Lazarus, come forth.* v. 43.
"All....in the graves shall hear his voice." John 5. 28.
4. *He that was dead came forth.* v. 44.
"The dead shall be raised incorruptible." 1 Cor. 15. 52.

ADDITIONAL PRACTICAL LESSONS.

From Death to Life.

1. There are many who are dead in sin; for sin is the reality of an everlasting death, of which physical death is the outward picture. Lazarus in his grave represents the sinner. See Eph. 2. 1; Rom. 8. 6.

2. People cannot arise to spiritual life by their own power, nor by the prayers of their friends; for man cannot give life to others, nor gain it for himself. v. 19.

3. There is but one who can impart spiritual life, and that is Jesus, who is the life, and possesses life, not as a gift, but as a part of his being.

4. We should go to Christ in behalf of those who need life, and he will answer our prayers, even though he may seem to delay.

5. When Christ comes to give life, he enters into fellowship with our sufferings, feels our woes, and groans with our groanings. v. 33-36.

6. When Christ comes to the soul dead in sin, it hears his voice, however deep and dark its grave. How many have heard Christ's call and come forth!

7. But there is something for the soul to do when Christ speaks: it must obey. Christ's call will never save unless the heart which hears him submits to Christ's authority.

8. Though we cannot give life, we can help a soul to the life. We can "roll away the stone," by preparing the way for Christ, and we can "loose him," by our help in the spiritual life.

English Teacher's Notes.

When the morning comes in dark, wet, and stormy, and the face of the sky is hidden by thick gloomy clouds, many of us are apt to feel a momentary depression. The weather, it may be, crosses some plan we laid out for the day, and seems likely to mar our work or our pleasure. Still, for all that, we look confidently forward to a change at no very distant time, when the clouds shall retire and the sun again shine forth in brightness. We have so often seen these changes that we expect them. It is the same when winter approaches and we see the gardens and fields growing gradually desolate, the flowers fading, the trees losing their foliage. We know that another spring will restore what is lost, that there will be a resurrection of verdure and beauty, that leaf and blossom and fruit will return again; for we have seen winter after winter pass away, and nature wake up once more to renewed life. But there is one thing we have not seen. Friends and neighbors have passed away, one by one; there is hardly a child who cannot recall some acquaintance to whom death has come and whose body now lies in the grave. And we have never yet seen one of them rise and come back to life! We are, in a measure, familiar with human death, but not with human resurrection. Death is a common thing amongst us; resurrection a distant and strange thing. Death seems an actual presence and power; resurrection a far-off hope.

It is quite a different thing in the New Testament. There resurrection is named as often as death—in fact the two are generally spoken of together. And there we find that there have been men and women who have seen both. Resurrection is not such a distant thing as it appears. It has been here before us. In the story of Lazarus we are shown death, resurrection, and life.

1. *Death.* We see it here in all its ordinary features—the sickness, the disease, the burial, the corpse laid in the grave-clothes and laid carefully in the family vault or cave, closed with a huge stone. Then the continued mourning of the sisters, the numerous friends striving to comfort them, the visits to the grave "to weep there."

How was it that this calamity had fallen upon the happy family—upon the friends of Jesus? The sisters both give the same answer: "Lord, if thou hadst been here my brother had not died." They accounted for it by the absence of Jesus. Had he been there death could not have come into their home.

Remember how death originally came into the world. It was when sin came and separated man from God. In the Old Testament we read much of death. Look at the long lists of names of those who lived their allotted span on earth, and then died; look at the terrible wars of extermination waged by Israel against the nations steeped in sin and wickedness; look at the kings of Israel and Judah, who passed away and were buried "in the sepulcher of their fathers." But in the New Testament, where the Lord Jesus Christ appears, we find it different. Whenever the sick were brought to him he healed them. No wonder that Martha and Mary felt that it was only because Jesus was not there that their brother's sickness had ended fatally—that if he had been present with them Lazarus would have lived.

Here we get the reason of all the sorrow and grief now on earth. The ravages of disease, of want, or of war are all owing to the absence of Jesus. While he is away the earth must mourn and death must rule.

2. *Resurrection.* At length the news reached the bereaved family that Jesus had come. Much as they

loved the Master the sisters felt it to be a mournful meeting. They could only pour out their grief to him, so little did they understand his coming. Not that they were without the hope of resurrection, but they thought of it merely as something to come in the future. "I know," said Martha, "that he shall rise again at the resurrection at the last day." She had understood the absence of Jesus, but not his presence! But what was our Lord's answer? Well has it been chosen for our "Golden Text:" "I am the resurrection and the life."

If the absence of Jesus left death free to come in, the presence of Jesus robbed him of his prey.

This is what the friends of Jesus have to look forward to now—not the resurrection, but the coming of the Lord Jesus Christ. He is away from them now as regards his bodily presence, and during his absence they are exposed to disease and sorrow and death. But when he comes these shall be done away and the reign of death will be over, since he is the Resurrection. Just as surely as Martha and Mary had their brother restored to them, so when Jesus comes his friends shall be restored one to another.

But meanwhile—does he not care? Look at him with the company of mourners; look at him as they lead him to the grave of Lazarus. Look at his tears, listen to his groanings. What do they mean? They mean two things: (1) Compassion for the sorrowing. It is the tears of the mourners that draw forth his. (2) Indignation at the cause of sorrow. "By one man sin entered into the world, and death by sin, and so death passed upon all men." Rom. 5. 12. And he is still the same, full of indignation at sin and its ravages, and full of pity for sufferers. But those to whose relief he came at Bethany were his friends; and many of earth's sufferers are not his friends. What hope or help is there for them? Let us see.

3. *Life.* Jesus "the resurrection and the life." To be without Christ is to be without life, "dead in trespasses and sins." Eph. 2. 11. Yet there is hope for such. Jesus said, "He that believeth on me, though he were dead, yet shall he live." By faith in Christ a soul passes "from death unto life," because he is "the life." And death cannot touch this life! "Whosoever liveth and believeth in me shall never die." Ver. 26.

But hundreds of years have passed and still no resurrection—Christ is not yet come. Why did he tarry in the case of Lazarus? Look at vers. 4, 15. It was for the fulfillment of his purposes for the glory of God and the good of his people. If he still tarries it is for the same reason. When these purposes have been accomplished he will come.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Describe the journey of Jesus from Bethabara to Bethany....Explain the burial customs of the Jews, "grave-clothes," "sepulcher," the manner of mourning, etc. ....Why did not Christ come sooner, and save Lazarus from dying? Why does he let us die?....Show the contrast of character as seen in the conduct of Martha and of Mary....The traits of Jesus in this lesson: 1. Foreknowledge; 2. Insight; 3. Sympathy; 4. Communion with God; 5. Power....How did Christ use the assistance of others in the miracle?....One line of teaching finds in this miracle a parable of a soul's salvation. (See Additional Practical Lessons.)....Another plan, to see in this a type of the resurrection, when Christ shall call his disciples out of their graves. This line of illustration is presented in the Analytical and Biblical Outline.

References. FREEMAN. Ver. 17: Rabbinical notions of soul and body, 808; Time for burial, 826.

Songs from the Epworth Hymnal.

192. Pain's furnace heat within me quivers.
194. Come, ye disconsolate.
204. My times are in thy hand.
261. I'm but a stranger here.
267. O when shall I sweep through the gates?
268. I would not live alway.
271. Jerusalem the golden.
272. Shall we gather at the river?
273. We shall meet beyond the river.
274. What a meeting that will be!

Blackboard.

BY J. B. PHIPPS, ESQ.

This design symbolizes the crowning miracle of our Lord's ministry—the crown of life above the broken arrow of death.

SUGGESTION. A crown may easily be represented by an oval line, made with yellow or white chalk, like this—◯. Or make a circle, and write the word "Crown" inside of it.

JESUS WEPT.

THIS SAME	LOVING SYMPATHIZING COMPASSIONATE ALL POWERFUL	SAVIOUR

CARES FOR ME!

Lesson Word-Pictures.

Why is the home at Bethany that Jesus loved so hushed and sad? Why, too, is the seat of Lazarus vacant day after day? If away, why is he not somewhere seen in the road, or somewhere in the fields? Why do Martha and Mary softly glide about with tearful eyes? And why do friends gather from Jerusalem, and all look at one another with such sorrowful faces? O if Jesus would only come and drive away this strange mystery clouding the Bethany home! But look! Martha leaves the sad group within, and hastening away, soon returns, in haste, with flushed features, and whispers some secret message to Mary. And Mary, she rises quickly and goes out eagerly, for the long-expected Master has come and calls for her. He receives her. There she is, bathing with tears the feet that she

will soon anoint with ointment. The Jews too are weeping. And Jesus bows his head and mingles his tears with theirs. No Lazarus is there though to meet the Master. And now Jesus, the sisters, their kindred and friends, are walking down through the fields. You can see the irregular, shadowy line of that ever-memorable procession, as it winds along the highway, perhaps, or turns the corner of a vineyard, and then files out upon the bleak, open pasture-lands, reaching a cave in the side of a rocky slope. The entrance to the cave is closed with a heavy stone. Behind that rocky door is the explanation of Lazarus's absence and the sorrow at Bethany. How sad are the moans of Jesus at the tomb of Lazarus! They are taking away the stone from the cave, and Jesus then prays. You see his lifted eyes. You hear his tender, sympathetic appeal to his Father. He is looking now into the darkness of the tomb. O how many have looked into its shadows, longing yet unable to bring away the beloved form shrouded there! But hark! What is Jesus crying? "Lazarus, come forth!" What daring! Who can face the door of the tomb and call out its dead? For all humanity Jesus stands there and challenges death. But listen again! Is that the sound of a stirring within the cave, as of some one moving, coming forward, stepping forth, and is that—Lazarus? The spectators shrink back. They turn away in fright. Even Martha and Mary dare not look, and yet must look, at that shrouded form. "Loose him, and let him go!" Jesus cries. They tear away the grave-clothes that hide him, and there is Lazarus! O how they must have crowded about him, looked into the eyes now beaming with love, felt the hands now warm with life, and listened in joy to the voice now sounding again! Lazarus has been raised from the dead!

Primary and Intermediate.

LESSON THOUGHT. *Power over Death.* Recall last lesson. Why did Mary and Martha send for Jesus? Did Jesus go immediately? Why did he wait? Does he always answer our prayers at once? Has he always a good reason for waiting?

LAZARUS IN THE GRAVE.

Talk about the death of the body. The death of a little companion is often a source of deep and painful perplexity to a child. If we can only remove some of the gloom, and show that it is like going from one room in a house to another, our work will not be in vain. Teach that when Lazarus died it was not his spirit which loved and thought and enjoyed that died. The body is only the outside case of the spirit which lives always. Draw a glove off your hand, and tell that the body is like a glove which is drawn off, leaving the spirit unhurt. But where does the spirit go? Read verse 25. The spirit has life, and when it leaves the body it goes back to God, who is the Life. How beautiful the spirit that has loved God will be in that other life we do not know. (It will add much to the interest of this lesson if we are able to show a cocoon—the dead, dry case from which a beautiful butterfly has escaped—and talk about it as an emblem of the resurrection.)

JESUS AT THE GRAVE.

Imagine Jesus coming to that happy home and finding one dear friend gone, and the two who were left weeping for sorrow. Jesus wept too, for his loving heart is always moved when he sees his friends in trouble. Describe the visit to the grave, the little company following Jesus and the weeping sisters, and the wonderful things that followed. Teach that Jesus did for Lazarus here on earth what he will do for every one of us some day. The story is left for us, so that we may know he has power to bring the dead to life. Ask how many children have had friends die? Tell that Jesus will raise them up some day, and we shall have them back again, as Mary and Martha had their brother back, if they and we loved and followed Jesus. We shall not have them here, but in the heavenly home, where there will be no more sickness, or sorrow, or death. Teach that Jesus is with us now when death comes to those we love. He weeps with us, and wants us to hear his tender word, "I am the life." Who will believe in Jesus, so that he may live again after this life?

LESSONS FOR AUGUST, 1886.

AUG. 1. Jesus Honored. John 12. 1–16.
AUG. 8. Gentiles Seeking Jesus. John 12. 20–36.
AUG. 15. Jesus Teaching Humility. John 13. 1–17.
AUG. 22. Warning to Judas and Peter. John 13. 21–38.
AUG. 29. Jesus Comforting his Disciples. John 14. 1–14.

Book Notices.

Massacres of the Mountains. A History of the Indian Wars of the Far West. By J. P. Dunn, Jr., M.S., LL.B. New York: Harper & Brothers. Illustrated. In this fine volume there is an interesting narrative given of the bloody wars and massacres which have for many years past been associated with the aborigines of our country. The writer sets forth in a plain, straightforward fashion the facts in connection with our treatment of the Indians. Some of these facts are of a character to make the patriotic cheek tingle with shame. Our abuse of the Indians is a crime against heaven and the civilization of the nineteenth century. Already it has cost us the lives of some of our noblest and bravest. There surely ought to be enough power in Christian civilization to unravel this tangled thread of wrong.

The People's Bible: Discourses Upon Holy Scripture. By Joseph Parker, D.D. Vol. III. Leviticus–Numbers. New York: Funk & Wagnalls. We recommend all who consider Leviticus as a dry and dead book to read Dr. Parker's introduction to this volume. He styles it "the Gospel of the Pentateuch." He aims further to show the relation of its ritualism to spiritual life. "The Jews kept up a magnificent tragedy of symbolism, but Christians must represent an infinitely more magnificient tragedy of reality." The two books here discoursed upon are shown to have a living interest for all Christian people. Every page of this volume glows with the author's fervid eloquence.

Atla: A Story of the Lost Island. By Mrs. J. Gregory Smith. New York: Harper & Brothers. The scene of this story is laid on "the Lost Atlantis," a great island which legend says once lay between Europe and America. According to this author, its people possessed the compass and the telephone, and lived like the moderns, even to falling in love. How the island went down under a tidal wave, and a few of its people escaped to Central America, where their descendants built the great pyramids and temples, is all told in an imaginative style, in places a little lofty, in this romance, which can hardly be said to be "founded upon fact."

Red-Letter Days. Anniversary, Concert, and Entertainment Exercises. By May F. McKean. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. There are tendencies of a return to old-fashioned Sunday-school exhibitions, with some modern improvements. Superintendents and committees who are in search of concert exercises and dialogues for entertainments will find in this pamphlet quite a number of excellent pieces which have stood the test of actual representation.

Memoir of Mrs. Edward Livingston. By Louise Livingston Hunt. New York: Harper & Brothers. The story of one whose life began in the West Indies, passed through many changes of fortune, from the lowest to the highest position, was brought into contact with the leading minds of half a century, and withal was gifted with rare charms of both person and mind, cannot fail of being interesting.

Two Arrows. By W. O. Stoddard. New York: Harper & Brothers. A story of Indian life, and we judge far more correct in its delineation of Indian manners and customs than many of the popular romances. The boys will enjoy reading this book, as they have enjoyed all the stories by this author.

Richard and Robin. By Mattie B. Banks. New York: Robert Carter & Brothers. Genuine children are growing so scarce in the story-books that we welcome these in this charming little volume, which tells of the adventures of two brothers, beginning when Richard was six years old and Robin was almost at zero. The story is told in a natural style, and shows that the author is well acquainted with the ways of childhood.

Parables of Christ. By A. L. O. E. New York: Robert Carter & Brothers. Originally written as an aid to the author's missionary work in India, this volume has a decidedly Oriental flavor. This, however, does not detract from its interest for readers in general, but rather adds to it. The parables are for all peoples.

Historical Lights. Six Thousand Quotations from Standard Histories and Biographies, with Twenty Thousand Cross-references and a General Index, also an Index of Personal Names. Compiled by Rev. Charles E. Little. New York: Funk & Wagnalls. This book is the result of many years' reading on the part of its writer. Originally prepared for his personal use rather than for publication, it commends itself to every man who wishes a ready reference to historical events to enable him to illustrate the subject he is studying. It will be found specially useful to public speakers and to teachers. The Index of Topics with the cross-references is very full, and contains more than two hundred pages; while the number of various topics treated extends to more than six thousand. It is a monument of the compiler's painstaking and careful labor.

LESSONS FOR 1886.

Third Quarter.

July 4.	**Jesus and the Blind Man**	John 9.	1–17.
11.	**Jesus the Good Shepherd**	John 10.	1–18.
18.	**The Death of Lazarus**	John 11.	1–16.
25.	**The Resurrection of Lazarus**	John 11.	17–44.
Aug. 1.	JESUS HONORED	John 12.	1–16.
8.	GENTILES SEEKING JESUS	John 12.	20–36.
15.	JESUS TEACHING HUMILITY	John 13.	1–17.
22.	WARNING TO JUDAS AND PETER	John 13.	21–38.
29.	JESUS COMFORTING HIS DISCIPLES	John 14.	1–14.
Sept. 5.	JESUS THE TRUE VINE	John 15.	1–16.
12.	THE MISSION OF THE SPIRIT	John 16.	5–20.
19.	JESUS INTERCEDING	John 17.	1–26.
26.	SECOND QUARTERLY REVIEW.		

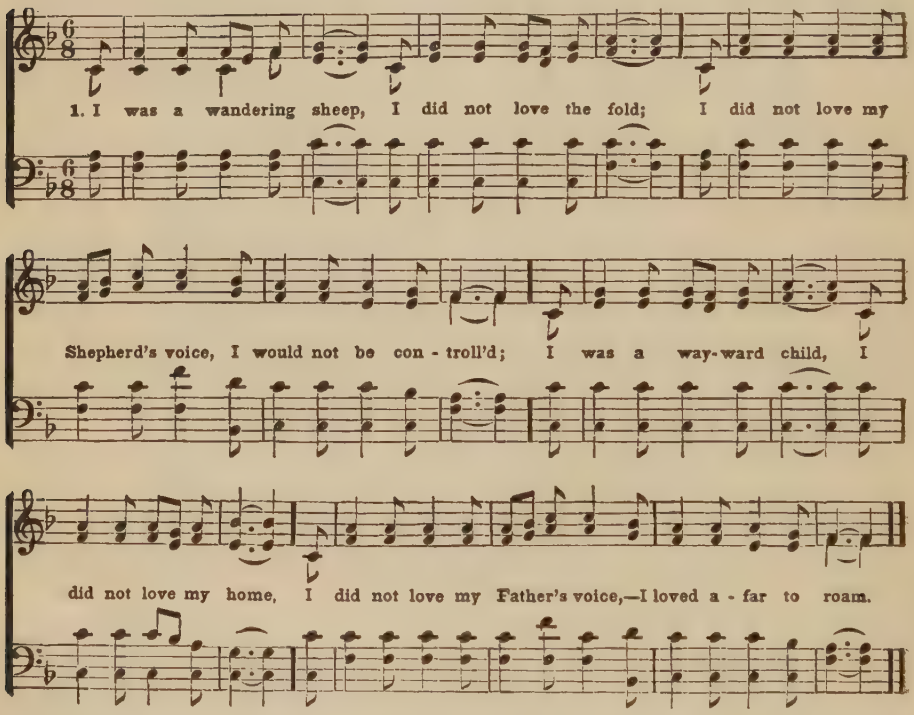
CLASS RECORD FOR JULY, 1886.

	July 4.	July 11.	July 18.	July 25.
Weather				
Teacher				
PUPILS.				

MUSIC AND HYMNS FOR THE THIRD QUARTER.

I WAS A WANDERING SHEEP.

HORATIUS BONAR. JOHN ZUNDEL.


1. I was a wandering sheep, I did not love the fold; I did not love my
Shepherd's voice, I would not be con - troll'd; I was a way-ward child, I
did not love my home, I did not love my Father's voice,—I loved a - far to roam.

2 The Shepherd sought his sheep,
The Father sought his child;
He followed me o'er vale and hill,
O'er deserts waste and wild:
He found me nigh to death,
Famished, and faint, and lone;
He bound me with the bands of love,
He saved the wandering one.

3 No more a wandering sheep,
I love to be controlled,
I love my tender Shepherd's voice,
I love the peaceful fold:
No more a wayward child,
I seek no more to roam;
I love my heavenly Father's voice,
I love, I love his home.

THE LIVING WATER.

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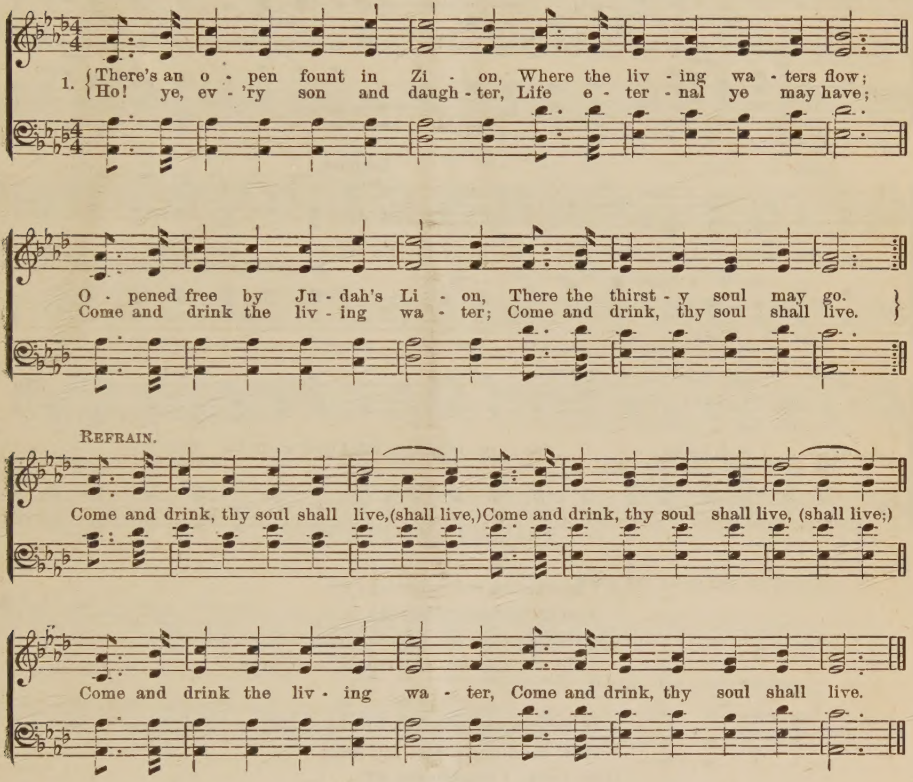
1. There's an o - pen fount in Zi - on, Where the liv - ing wa - ters flow;
Ho! ye, ev - 'ry son and daugh - ter, Life e - ter - nal ye may have;
O - pened free by Ju - dah's Li - on, There the thirst - y soul may go.
Come and drink the liv - ing wa - ter; Come and drink, thy soul shall live.
REFRAIN.
Come and drink, thy soul shall live,(shall live,)Come and drink, thy soul shall live, (shall live;)
Come and drink the liv - ing wa - ter, Come and drink, thy soul shall live.

2 He that drinketh thirsteth never,
For his soul is satisfied;
He shall dwell in peace forever,
And sit down at Jesus' side.
Ho! ye, every one that thirsteth,
Christ can living water give;
You can have it without money,
Only drink, thy soul shall live.—*Refrain.*

3 To that fountain ever flowing,
Whosoever will, may come;
Endless life on all bestowing,
Whosoever will, there's room.
Pilgrim, haste to Zion's mountain,
Everlasting life receive;
Hie thee to that flowing fountain,
Drink, O drink, thy soul shall live.—*Refrain.*

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JESUS WAITS FOR THEE.

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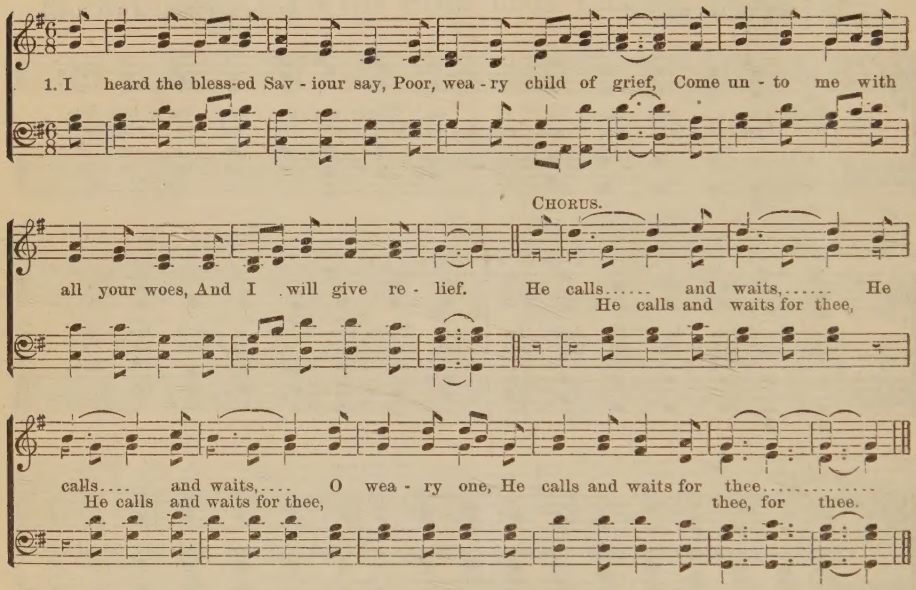
Music by C. H. GABRIEL.


1. I heard the bless-ed Sav - iour say, Poor, wea - ry child of grief, Come un - to me with
CHORUS.
all your woes, And I will give re - lief. He calls..... and waits,..... He
He calls and waits for thee,
calls.... and waits,.... O wea - ry one, He calls and waits for thee.....
He calls and waits for thee, thee, for thee.

2 I hearkened to his tender cry,
And tremblingly obeyed;
He whispered in my listening ear,
"Thy ransom has been paid."—*Chorus.*

3 O, what sweet comfort I have found,
How calm and sweet my rest;
How freely I confide my all,
And lean on Jesus' breast.—*Chorus.*

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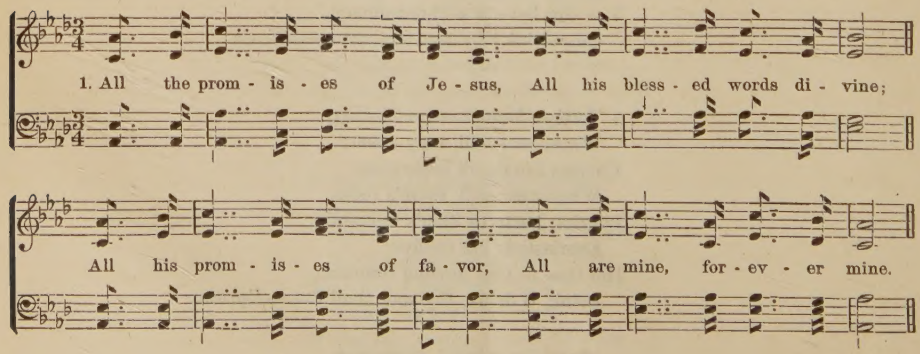
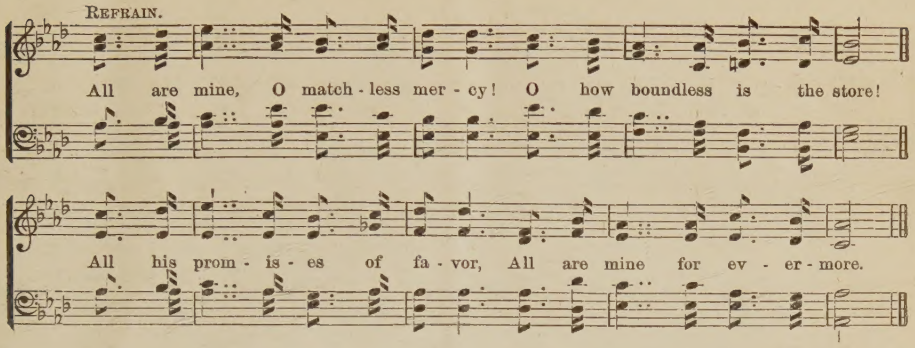
ALL ARE MINE.

Rev. E. H. STOKES, D.D.

W. J. KIRKPATRICK. By per.



ALL ARE MINE—*Continued.*



2 All his promises of pardon,
Coming from the throne above,
All his promises of cleansing,
All his promises of love.—*Refrain.*

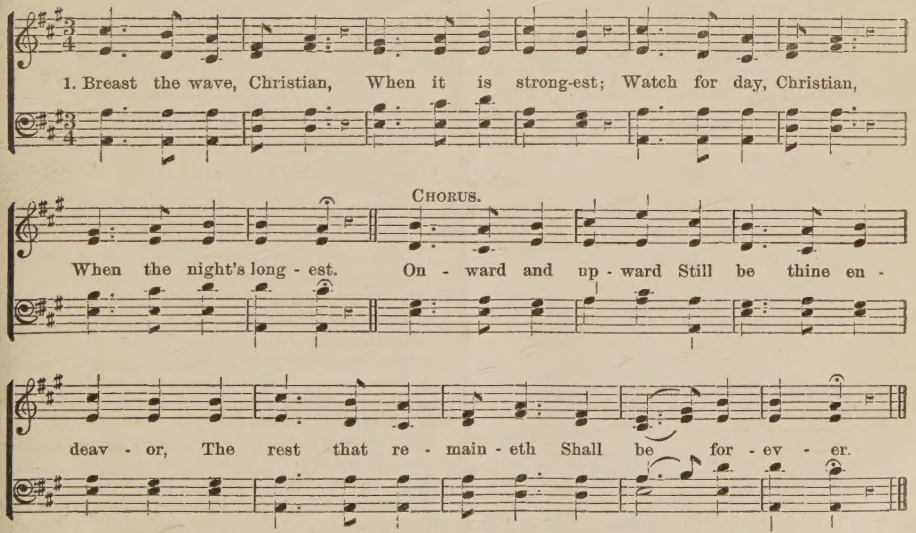
3 All his promises of comfort,
Every promise of relief;
All his promises of gladness,
Promises of joy in grief.—*Refrain.*

4 All his promises eternal,
Honored in the ages past,
Words which must remain unbroken,
Promises of heaven at last.—*Refrain.*

From "Songs of Triumph."

ONWARD AND UPWARD.

Music arr. from Rev. G. Robbins.


1. Breast the wave, Christian, When it is strong-est; Watch for day, Christian,
Chorus.
When the night's long - est. On - ward and up - ward Still be thine en -
deav - or, The rest that re - main - eth Shall be for - ev - er.

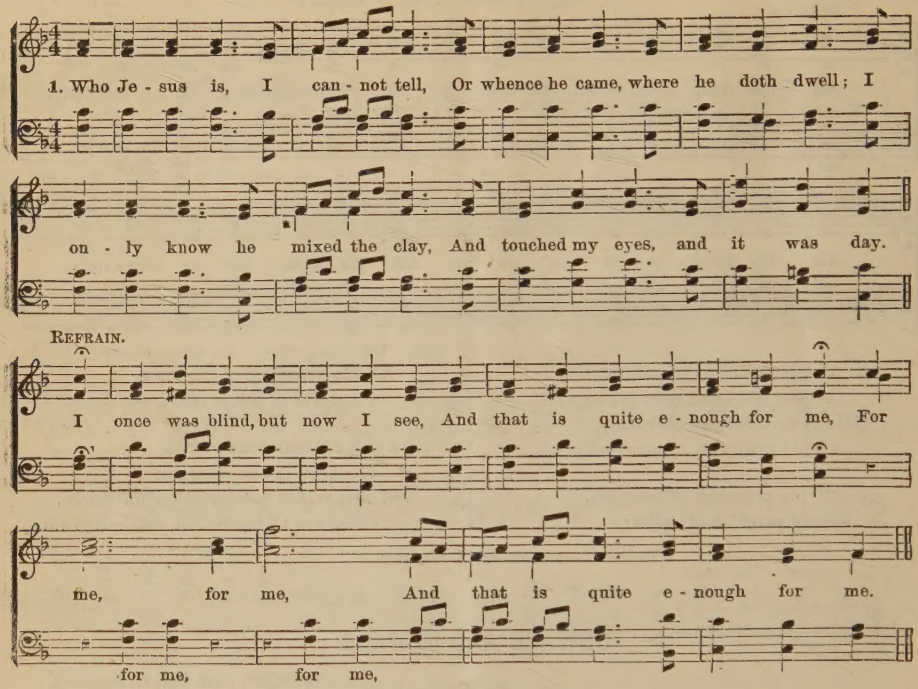
2 Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven is before thee.—*Chorus.*

3 Bear the cross, Christian,
Follow thy Master;
Bright the crown, Christian,
Haste thee on faster.—*Chorus.*

4 Lift the eye, Christian,
Just as it closeth;
Raise the heart, Christian,
Ere it reposeth.—*Chorus.*

ENOUGH FOR ME.

REV. J. E. RANKIN, D.D. *"The eyes of the blessed shall see."*—Isa. 29. 18. W. H. DOANE.


1. Who Je - sus is, I can - not tell, Or whence he came, where he doth dwell; I
on - ly know he mixed the clay, And touched my eyes, and it was day.
REFRAIN.
I once was blind, but now I see, And that is quite e - nough for me, For
me, for me, And that is quite e - nough for me.
for me, for me,

2 A sinner he? they call him so,
But whether true I do not know;
One thing is very plain to me,
He touched my eyes, and now I see.—*Ref.*

3 Was it e'er known, since time began,
That one born blind was healed of man?
But he who scatters life abroad
Must be the very Son of God.—*Ref.*

4 This wondrous man! is he the Lord?
And am I listening to his word?
My Jesus too! I do believe,
And thus my inner sight receive.—*Ref.*

From "JOYFUL LAYS." Copyright, 1884, by Biglow & Main.

Whisper Songs for July.

(Tune, "Jesus Loves Me.")

FIRST LESSON.

JESUS, wilt thou bid me rise,
Jesus, wilt thou touch mine eyes,
Turn my heart from sin away,
Turn my darkness into day?—*Cho.*

SECOND LESSON.

Tender Shepherd of the sheep,
Thou dost love to fold and keep,
In thy mighty, loving arm,
Every little lamb from harm.—*Cho.*

THIRD LESSON.

In the hour of pain and grief,
Where shall children find relief?
Jesus, we will trust thy care,
Thou wilt all our sorrows share.—*Cho.*

FOURTH LESSON.

Jesus, we shall never die
If we on thy love rely,
But on wings of faith shall rise,
To be with thee in the skies.—*Cho.*

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